A READER IN INDIAN PHILOSOPHY

Sāṁkhyadarśana

With Original Sanskrit text and Annotated English Translation

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Preface

Indian philosophy evolved and developed in a peculiar perspective and process of thought exercise. The process begins in the *vedic* period and continues even today. The philosophical issues raised in the *Nāsadīya Sūkta* of the *Ṛgveda*, gradually developed during the period of *Brāhmaṇas, Āraṇyakas* and *Upaniṣads* and, finally, became a part and parcel of the philosophical systems somewhere around the 7th Century B.C. The respective systems organized, systematized and summarized all these shades of thought in the style of *Sūtras*. This is how an organized forum of systematic philosophies came into existence for the sake of discussion, day to day behaviour, meditation and exchange of thought. The thinkers allied to various schools of thought, prepared their own works and tried to prove them superior to others through logic. This led to the development of a dialectical style. It strengthened all the systems in their own way and was also responsible for the further development of each and every system. The extremely brief style of presentation of the systems made it terse to understand. This necessitated certain commentaries in the form of *Bhāṣyas, Vārttikas, Ṭīkās, Vṛittis* and so on. They elaborated the thought of each system and promoted and propagated it to a large extent. The commentaries are prevalent even now and they have played a very meaningful and effective role in the continuous development of philosophical thought process.

Most of the systems of philosophy, in their varied shapes and shades, had been classified by the 7th - 8th Century A.D. They had been recognized as established systems by the society of scholars. Haribhadra Sūri (8th Cen. A.D.), for the first time, presented these

systems in his *Magnum Opus Ṣaḍdarśanasamuccaya.* Six systems of philosophies find place in this collection, namely, *Bauddha, Nyāya, Sāṁkhya, Jaina, Vaiśeṣika* and *Mīmāṁsā*. The philosophical thoughts of the above-mentioned systems developed further and some new systems also came into existence. Subsequently, *Sarvasiddhāntasaṅgraha*, a new collection by Śaṅkarācārya, was born. It elaborately presents the fundamentals of fourteen systems: *Lokāyatika (Cārvāka) Pakṣa, Ārhat (Jaina) Pakṣa, Bauddha (Mādhyamika, Yogācāra, Sautrāntika and Vaibhāṣika) Pakṣa, Vaiśeṣika Pakṣa, Naiyāyika Pakṣa, Prabhākara Pakṣa, Bhaṭṭācārya Pakṣa, Sāṁkhya Pakṣa, Patañjali Pakṣa, Vedavyāsa Pakṣa* and *Vedānta Pakṣa*. In this collection, *Lokāyatika (Cārvāka) Pakṣa, Patañjali (Yoga) Pakṣa, Vedavyāsa (Purāṇa) Pakṣa* and *Vedānta Pakṣa* are presented for the first time. Similarly, for the first time, the *Bauddha* system is classified into four streams: *Mādhyamika, Yogācāra, Sautrāntika* and *Vaibhāṣika*. *Mīmāṁsā* is bifurcated and presented as *Prabhākara Pakṣa* and *Bhaṭṭācārya (Kumārila) Pakṣa* (view).

This is followed by another compendium, *Sarvadarśana-saṅgraha* by Mādhavācārya (13th Cen.). Here, sixteen philosophical systems are depicted. They are: *Cārvāka, Bauddha, Ārhat (Jaina), Viśiṣṭādvaita of* Rāmānuja, *Dvaita of* Pūrṇaprajña (Madhva), *Nakulīśapāśupata, Śaiva, Pratyabhijñā (Kāśmīraśaiva), Raseśvara (Āyurveda), Aulukya (Vaiśeṣika), Jaimini (Mīmāṁsā), Pāṇini (Vyākaraṇa), Sāṁkhya, Pātañjala (Yoga)* and *Śāṅkara (Advaita) Darśanas*. In this collection, *Rāmānuja (Viśiṣṭādvaita), Pūrṇa-prajña (Dvaita), Nakulīśapāśupata, Śaiva, Pratyabhijñā (Kāśmiraśaiva), Raseśvara (Āyurveda)* and *Pāṇini Darśanas* find mention for the first time. Here, the four schisms of *Buddhism* mentioned above are synthesized to represent a single school of thought. *Mīmāṁsā* is presented but without its bifurcated schisms into *Bhaṭṭa* and *Prabhākara*. *Vyāsa's Pakṣa* viz. *Paurāṇika Pakṣa* of *Sarvasiddhāntasaṅgraha* is also not accepted here as a philosophical system.

The work titled *Prasthānabheda* authored by Madhusūdana Sarasvatī (1540-1647 A.D.) is also a compilation of twelve

philosophical systems: *Nyāya, Vaiśeṣika, Karmamīmāṁsā, Śārīrakamīmāṁsā, Pātañjala, Pāñcarātra (Vaiṣṇava), Pāśupata, Bauddha, Digambara, Cārvāka, Sāṁkhya* and *Aupaniṣada*. The *Bauddha* system is once again presented here with four schisms. *Upaniṣadic* philosophy is a new inclusion.

Bhāratīya Darśana Evaṁ Digdarśana written by Śripādaśāstrī Hasūrakara gives a detailed description of twelve philosophical systems: *Cārvāka, Vaibhāṣika, Sautrāntika, Yogācāra, Mādhyamika, Jaina, Nyāya, Vaiśeṣika, Sāṁkhya, Yoga, Pūrvamīmāṁsā* and *Uttaramīmāṁsā*. Under *Uttaramīmāṁsā*, he describes the thoughts of Madhvācārya, Rāmānujācārya, Vallavācārya and Śaṅkarācārya independently. Besides the classification proposed by the above-mentioned scholars, the works of another six philosophers deserve mention:

I. *Sarvasiddhāntapraveśaka*, a collection prepared by an unknown *Jaina* teacher, acquaints us with *Nyāya, Vaiśeṣika, Jaina, Sāṁkhya, Bauddha, Mīmāṁsā* and *Lokāyata* systems.

II. *Vivekavilāsa* is authored by Jinadatta Sūri. The eighth *Ullāsa* of this work presents *Jaina, Mīmāṁsā, Bauddha, Sāṁkhya, Nyāya, Vaiśeṣika* and *Nāstika Darśanas* under the title *Ṣaḍdarśanavicāra*.

III. *Sarvadarśanakaumudī*, composed by one Mādhava Sarasvatī in the 14th Century A.D, explains fourteen systems including numerous sub-systems such as *Yoga, Sāṁkhya, Nyāya, Vaiśeṣika, Bhāṭṭamīmāṁsā, Prābhākaramīmāṁsā, Uttara-mīmāṁsā,, Śabdamīmāṁsā (Vyākaraṇa), Cārvāka, Ārhata (Jaina), Mādhyamika, Yogācāra, Sautrāntika* and *Vaibhāṣika*.

IV. *Ṣaḍdarśanasamuccaya* of Rājaśekhara (1405 A.D.), deals with the six philosophical systems, namely, *Jaina, Sāṁkhya, Jaiminīya (Pūrvamīmāṁsā), Yoga, Vaiśeṣika* and *Saugata (Bauddha)*. At the end of the work, the scholar also gives a brief introduction to *Cārvāka*.

V. *Ṣaḍdarśananirṇaya*, a work by Merutuṅga, whose time is considered to be the later half of 14th Century, discusses

Bauddha, Mīmāṁsā (including *Uttaramīmāṁsā*), *Sāṁkhya, Nyāya, Vaiśeṣika* and *Jaina*.

VI. *Laghuṣaḍdarśanasamuccaya*, a work of another unknown scholar, offers a brief introduction to seven systems of philosophy: *Jaina, Nyāya, Bauddha, Kaṇāda (Vaiśeṣika), Jaiminīya (Pūrvamīmāṁsā), Sāṁkhya* and *Nāstika (Cārvāka)*.

Apart from this, there are references to various systems of thought in the form of opponent-view (*Pūrvapakṣa*) given by commentators in their *Bhāṣyas, Ṭīkās* and also in some independent books. It must also be noted here that the description of various systems, as is available in diverse collections, may be represented as per the ideological inclinations of the presenter. Hence, it is possible that description related to a particular system may bear the bias of the compiler. Therefore, their presentation cannot be taken as authoritative. The presentation of the thought by a teacher of same system of philosophy can fully do justice to the system and therefore should be considered as genuine.

In Indian philosophy, apart from *Sūtra* texts, commentaries such as *Bhāṣya, Ṭīkā* and others on them, give much weightage to the refutation of opponent's views (*pūrvapakṣa*). Some collections related to philosophical systems, especially, *Sarvadarśanasaṅgraha,* gave much importance to this view. This led to difficulties in understanding the actual thought of a particular system. As a result, the primary aim of propagation of thought related to essential quests such as metaphysics, epistemology and axiology of a particular system almost was relegated to the background. In spite of having written so many collections (*Saṅgrahas*) related to philosophical systems, some of the systems were still left unattended. Thus, the available collections cannot be claimed to be an exhaustive survey of the all extant systems. We may emphasize that even today a student of Indian philosophy is unaware of the existence of more than thirty one schools of thought. This may be due to the unavailability of primary sources to the collection-writer or the non-existence of such a philosophy in their time. Evidently, any detailed discussion on the content of such systems

poses a challenge to a contemporary scholar... we remain ignorant even of their names...

These questions have long perturbed all serious students of Indian philosophy. The jumbled up forms and concepts related to metaphysics, epistemology and axiology are confusing, sometimes even boring and a cause of indifference to the average mind. It is certainly impossible to understand thoroughly the central theme of particular systems through the commentaries available on them and consequently, readers avoid their study. The Hindi and English writers have attempted to present the principles/concepts of philosophical systems but only few have been successful thereof. Unfortunately, these scholars, despite their best attempts, failed to include all these shades of thought in their works, possibly due to their dependence on secondary sources; hence there is scope of doubt in the validity of their presentations. Furthermore one notices that there seems neither zeal nor curiosity in the study of axiology of Indian philosophical systems in these works. Scholars like Radhakrishnan were aware of this fact and hence promoted such studies in their works such as *Indian Philosophy* etc. Indeed, they have tried to depict the actual axiology of some systems, but have not been able to present the same of other systems in a befitting way.

In view of such difficulties and in order to present the study of all systems and schisms of Indian philosophy, the University Grants Commission sanctioned a project *To Prepare a Reader in Indian Philosophy*. The main aim of the project was to collect the relevant original passages or lines from the basic Sanskrit texts of the systems related to metaphysics, epistemology and axiology. The details given in the form of *Pūrvapakṣa* and *Uttarapakṣa* and boring criticism of other systems were to be avoided. The passages or lines collected from original Sanskrit sources were to be arranged as per the demand of the above-mentioned three heads and then were to be translated into Hindi and English so that readers could be acquainted with the original idea, grasp the theme and subsequently utilize the matter in their day to day life and also in their research programmes. I express my hearty thanks and gratitude

to the UGC for kind support, administrative and financial, to the project.

I am thankful to Dr. Baldev Raj Sharma, Retired Professor, Department of Sanskrit, Delhi University for his perpetual guidance in the project right from the first day. I can only realize his goodness which is beyond description. I pay my respectful homage to him and wish him a happy and healthy life.

I express my heartfelt gratitude to Prof. Shashiprabha Kumar, former Chairperson, Special Centre for Sanskrit Studies, JNU, who helped and encouraged me in every steps of the project. I continue to seek her affection.

I express my deep sense of gratefulness to my wife Rekha Jha for her generous help and co-operation without which this book would not have seen the light of day. I am also obliged to my friend Dr. Ashish Agnihotri, Centre for French & Francophone Studies, JNU for his generosity of time and his invaluable, indescribable help in editing the manuscript from the point of view of the English language and preparing it for the press. His sincerity and friendship are really unforgettable.

The passages or lines drawn from the original Sanskrit texts play an important role in the making of the above *Reader*. While translating the Sanskrit chapter, organized on the basis of collected passages or lines, I availed maximum help from two translations of my worthy predecessors Sir Ganganath Jha & Swami Virupakshananda on *Sāṁkhyatattvakaumudī* of Vācaspati Miśra as well as Dr. T.G. Mainkar, eminent scholar and translator of *Sāṁkhyakārikā* of Iśvarakṛṣṇa. I owe my eternal gratitude to these giants of Indian philosophy for their indirect, unforgettable help to this modest venture.

My Project Fellow, Lakshmi Kant Vimal, deserves special mention at this juncture for his dedication to this work. He has endeavoured to make the impossible, possible. I thank this young researcher and wish him success in life.

I have a deep sense of reverence and incalculable obligations for the seers, scholars, researchers, authors, compilers, lexicographers and many others who by relations and realizations,

innovations and contributions, interpretations and commentaries prepetuated the tradition of knowledge from ancient times to present day. This work would hot have been possible without this precedence. I owe a lot to them.

The present *Reader in Indian Philosophy—Sāṁkhyadarśana*, prepared over the past five years, offers the original Sanskrit text as well as an annotated English Translation. The passages or lines from *Sāṁkhyapravacanabhāṣya* of Vijñānabhikṣu have not been included in this *Reader*, since the author himself makes the following declaration in his *Brahmasūtravijñānāmṛtabhāṣya*:

Yā ceyaṁ yoga-sāṁkhyayoḥ tatphalādiprakriyā pradarśitā eṣaivātrāpi darśane grāhyā.

(*Brahmasūtravijñānāmṛtabhāṣya* I.I.3)

या चेयं योगसाङ्ख्ययोः तत्फलादिप्रक्रिया प्रदर्शिता एषैवात्रापि दर्शने ग्राह्या।

(ब्रह्मसूत्रविज्ञानामृतभाष्य I.I.3)

In other words, his thoughts, presented in *Sāṁkhyapravacanabhāṣya* and *Yogavārtika*, should be accepted verbatim in his *Vijñānāmṛtabhāṣya*. Hence, the theory propounded by Vijñanabhikṣu in his above-mentioned texts will be utilized at the time of the presentation of the *Avibhāgādvaita* system of Indian philosophy.

As per commitment, I will present the metaphysical, epistemological and axiological aspects of all the systems through the collection and organization of original Sanskrit passages or lines from their representative source-books available. Thereafter, I shall present them in Hindi and English. But following the advice of numerous scholars, I decided to publish each system separately so as to invite the suggestions of worthy readers for further improvement and their subsequent inclusion in the revised edition.

It has been my sincere endeavour to present this *Reader* in an authentic and lucid manner to the best of my ability. If it helps and appeals to the mind of the reader, I will feel my effort has borne fruit. I wholeheartedly, and with an open mind, invite your kind suggestions for the improvement of this *Reader*.

Author

Introduction

The meaning of *Darśana*

The word *Darśana* is derived from the root *dṛśir darśane,* i.e. to see by adding *lyuṭ* suffix in the sense of instrument. Hence, etymologically speaking *Dṛśyate anena iti darśanam* *'दृश्यते अनेन इति दर्शनम्'* signifies that instrument by which something particular can be seen. The act of seeing can be categorized into two stages: first, by the knower[1] itself and second, by internal-organ[2] connected with sense-organs[3] such as the eye etc. The knower is unique and indescribable. The knower sees the internal-organ and the internal-organ sees the outer as well as the inner world with the help of sense-organs, as revealed in the *Bṛhadāraṇyaka Upaniṣad*:

Na hi draṣṭurdṛṣṭerviparilopo vidyate'vināśitvāt.

(*BU* IV. III. 23)

न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात् ।

(बृह. उप. IV.III.23)

To translate literally the above-mentioned line, the faculty of seeing of the knower never disappears, for it is eternal. This is further elaborated by Śaṅkara in his *Bhāṣya* when he says:

---

1. The knower represents consciousness, which is neither masculine nor feminine. In consequence, this concept shall be referred to in the neuter gender throughout this book.
2. *Antaḥkaraṇa.* This concept shall be dealt with at length in subsequent chapters.
3. *Jñānendriya.* This concept also shall be dealt with at length in subsequent chapters.

Drṣṭiriti dvividhā bhavati laukikī pārmārthikī ceti. Tatra laukikī cakṣuḥsaṁyuktā antaḥkaraṇavṛttiḥ, sā kriyata iti jāyate vinaśyati ca. Yā svātmano drṣṭiḥ agnyuṣṇaprakāśādivat, sā ca drasṭuḥ svarūpatvānna jāyate vinaśyati ca.

(*BUŚB* III.IV.2)

दृष्टिरिति द्विविधा भवति- लौकिकी पारमार्थिकी चेति । तत्र लौकिकी चक्षुःसंयुक्ता अन्तःकरणवृत्तिः, सा क्रियत इति जायते विनश्यति च । या स्वात्मनो दृष्टिः अग्न्युष्णप्रकाशादिवत्, सा च द्रष्टुः स्वरूपत्वान्न जायते विनश्यति च । (बृह. उप. शां. भा. III.IV. 2)

In other words, the act of seeing of the knower is perpetual while that of the internal-organ is temporary. Seeing is two-fold: worldly and otherworldly. The worldly one is that which is perceived by the eye etc.; this is known as an act, as it begins and ends. But the seeing of the knower viz. *puruṣa*, *ātman* or consciousness neither begins nor ends, just as light and heat being the essential nature of fire, neither begin nor end and never leave it, in the same way, as per etymology, the act of seeing of the knower as well as the act of internal-organ (*antaḥkaraṇa)* associated with sense-organ (*jñānendriya)* can be considered as *Darśana*. This is also stated by Vyāsa in his *Bhāṣya* on *Yogasūtra*:

Ekameva darśanaṁ khyātireva darśanam.

(*YSVB* I.4)

एकमेव दर्शनं ख्यातिरेव दर्शनम् ।

(यो.सू.व्या.भा. I. 4)

However, we may further clarify that the knowledge recorded in word for the subsequent truth-seeker on the basis of the act of the knower associated with internal-organ and sense-organ is also known as *Darśana*. This is the conventional and generally understood meaning of *Darśana*. Since the Indian intellectual tradition considers the conventional meaning as primary, hence the term *Darśana* presently denotes the scriptural text.

The nature of ultimate Truth (*tattvas*), knowledge (*jñāna),* the process of knowledge (*pramāṇa*), the validity of knowledge

(*prāmāṇya*), various aspects of duties (*ācāra*) such as action (*karman*), fruit of action, freedom in action and freedom from action and so on are the various fields of study in *Darśana.* Hence *Darśana* is that system of study which deals with metaphysics, epistemology and axiology in order to realize the truth of the world.

The Etymology and Meaning of *Sāṁkhya*

The term *Sāṁkya* signifies five implications:

I

(*a*) *Sāṁkhyāḥ prakurvate caiva prakṛtiṁ ca pracakṣate/*
Tattvāni ca caturviṁśat parisaṁkhyāya tattvataḥ//
Sāṁkhyāḥ saha prakṛtyā tu nistattvaḥ pañcaviṁśakaḥ/

(*MB* XII. 306.42-43)

साङ्ख्याः प्रकुर्वते चैव प्रकृतिं च प्रचक्षते ॥
तत्त्वानि च चतुर्विंशत् परिसङ्ख्याय तत्त्वतः ।
साङ्ख्याः सह प्रकृत्या तु निस्तत्त्वः पञ्चविंशकः ॥

(महा. XII. 306. 42-43)

That which enumerates as well as unfolds *prakṛti* and other twenty four elements (*tattvas*) is known as *Sāṁkhya.*

The scholar T.G. Mainkar, the translator of *Sāṁkhyakārikā* into English, brings to light another two definitions of the term:

(b) *Pañcaviṁśatitattvānāṁ saṁkhyāvicāraḥ . Tamadhikṛtya kṛto granthaḥ sāṁkhya iti sāṁkhyapadavyutpattiḥ saṅgacchate.*

(Raghunātha Tarkavāgīśa Bhaṭṭācāryakṛta *Sāṁkhyatattvavilāsaḥ)*

पञ्चविंशतितत्त्वानां सङ्ख्याविचारः । तमधिकृत्य कृतो ग्रन्थः साङ्ख्य इति साङ्ख्यपदव्युत्पत्तिः सङ्गच्छते ।

(रघुनाथ तर्कवागीश भट्टाचार्यकृत साङ्ख्यतत्त्वविलास)

The enumeration and study of twenty five elements (*tattvas*) undertaken by a work is known as *Sāṁkhya* as corroborated by the etymology of the term.

(*c*) *Kasmāt sāṁkhyamiti ucyate. Samyak kramapūrvakaṁ*

khyānaṁ kathanaṁ yasyāṁ sā saṁkhyā kramapūrvā vicāraṇā. Yat tāmadhikṛtya kṛtaṁ tasmāt sāṁkhyamiti ucyate śāstram.

(Devatīrthaswāmī or Viśveśvaradatta Miśrakṛta *Sāṁkhyatarangaḥ*)

'कस्मात् साङ्ख्यमिति उच्यते । सम्यक् क्रमपूर्वकं ख्यानं कथनं यस्यां सा सङ्ख्या क्रमपूर्वा विचारणा । यत् तामधिकृत्य कृतं तस्मात् साङ्ख्यमिति उच्यते शास्त्रम् ।

(देवतीर्थस्वामी या विश्वेश्वरदत्त मिश्रकृत साङ्ख्यतरङ्ग)

Why is it known as *Sāṁkhya*? That which enumerates elements (*tattvas*) and studies them in order, such a scripture is known as *Sāṁkhya.*

Furthermore, the meaning of the term *Sāṁkhya* is based on *saṁkhyā* or the number. It appears that for the first time, elements (*tattvas*) were finalized and their systematic analysis was undertaken. In consequence, such a study came to be known as *Sāṁkhya.*

II

The other derivation of *saṁkhyā* is from the root *cakṣiṅ — khyāñ* by adding the *sam* prefix and the *aṅ* and *tāp* suffix. This signifies the thoroughly observed and validated knowledge. Again by adding the *aṅ* suffix to the term *saṁkhyā,* the new term *Sāṁkhya* is evolved. This term *Sāṁkhya* comes to signify a system of study of philosophy which believes in thorough knowledge as the base of the analytical study of the *tattvas*. And it is only through this that complete isolation of *puruṣa* from *prakṛti* takes place. The following passages are cited as evidence for the above-mentioned meaning:

(a) Carcā saṁkhyā vicāraṇā. (AK. I. V. 2)

चर्चा सङ्ख्या विचारणा । (अ. को. I. V. 2)

Here the term *saṁkhyā* signifies the study of the object of knowledge (*prameya*) through the means of knowledge (*pramāṇa*).

(b) *Saṁkhyā smyagvivekena ātmakathanam.* (*SPB* I.1)

सङ्ख्या सम्यग्विवेकेन आत्मकथनम् । (सा.प्र.भ. I.1)

Vijñānabhikṣu accepts *Sāṁkhya* as an etymological as well as conventional word (*yogarūḍa*). He says, etymologically it signifies thorough knowledge and conventionally it means the *Sāṁkhya* system of philosophy. In order to prove his conviction he cites *Śvetāśvatara Śruti* which accepts the term *Sāṁkhya* as a system of thought. He also quotes the *Gītā* which accepts the same.

(c) *Saṁkhyā nāma samyagvivekena tattvākathanamiti.*

(*SNB* 1)

सङ्ख्या नाम सम्यग्विवेकेन तत्त्वकथनमिति। (स्वा. भा. 1)

The term *saṁkhyā* signifies the elaboration of *tattvas* by analysis and discrimination, says Śrīkṛṣṇavallabhācārya, the author of *Svāminārāyaṇabhāṣya*. He gives the same definition of *Sāṁkhya* as given by Vijñānabhikṣu.

III

Sāṁkhyamiti puruṣanimitteyaṁ sañjñā. Saṁkhasya ime sāṁkhyāḥ. Tālavyo vā śakāraḥ śaṁkhanāmā ādipuruṣaḥ.

(Notes of Caritrasiṁhagaṇi on *Ṣaḍdarśanasamuccayaḥ*)

साङ्ख्यमिति पुरुषनिमित्तेयं संज्ञा । सङ्खस्य इमे साङ्ख्याः । तालव्यो वा शकारः शङ्खनामा आदिपुरुषः ।

(चरित्रसिंहगणि के द्वारा षड्दर्शनसमुच्चय पर लिखी गयी टिप्पणी)

The name *Sāṁkhya* possibly refers to the name of some person related to it. He says the word *saṁkha* or *śaṁkha* stands for the primordial *puruṣa*. T.G. Mainkar subscribes to this view whereby the system takes its name from some person named *Saṁkha*. Naturally, the system came to be known as *Sāṁkhya.*

(T.G. Mainkar, Introduction, *Sāṁkhyakārikā*)

IV

Ime sattvarajastamāṁsi guṇā mayā dṛśyāḥ ahaṁ ca tebhyo'nyaḥ, tadvyāpārasākṣibhūto nityo guṇavilakṣaṇa ātmeti cintanam. Eṣa sāṁkhyaḥ.

(*GŚB* XIII. 24)

इमें सत्त्वरजस्तमांसि गुणा मया दृश्याः अहं च तेभ्योऽन्यः, तद्व्यापारसाक्षिभूतो नित्यो गुणविलक्षण आत्मेति चिन्तनम्। एष साङ्ख्यः (गी. शां. भा. XIII. 24)

Śaṅkara defining *Sāṁkhya* says: 'The three *guṇas sattva, rajas* and tamas are worthy of observation by me. I am the witness of the process of the above constituents and hence altogether different from them'. This analysis is known as *ātmacintana* viz. *puruṣacintana,* the discriminative knowledge related to *ātman* or *puruṣa.* The system with such knowledge is known as *Sāṁkhya.*

V

Sāṁkhyajñānaṁ pravakṣyāmi parisaṁkhyānadarśanam.
(*MB* XII.306.26)

Sāṁkhyadarśanametāvat parisaṁkhyānadarśanam.
(*MB* XII.306.42)

साङ्ख्यज्ञानं प्रवक्ष्यामि परिसङ्ख्यानदर्शनम् । (महा. XII. 306.26)

साङ्ख्यदर्शनमेतावत् परिसङ्ख्यानदर्शनम् । (महा. XII. 306. 42)

The two quotes from the *Mahābhārata* brand *Sāṁkhya Darśana* as *Parisaṁkhyāna Darśana*. The definition given by the above foundational text leads us to the crux of the problem. This is unfolded to us through the etymology of the word, *parisaṁkhyāna,* which could be interpreted as follows:

Parisaṁkhyānam - Paritaḥ jñātānāṁ sahāyyena kramaśo' jñātānāṁ jijñāsāyāḥ rāgasya ca svabhāvataḥ parivarjanam. Yathā purataḥ jñātabhūtajātānāṁ nirīkṣaṇena vicāraṇayā vivekena sannikarṣeṇa ca pañcabhūtānāṁ jñānaṁ teṣāṁ ca jijñāsāyāḥ rāgasya ca parivarjanam.Tadanantaraṁ tenaiva vidhinā pañcatanmātrāṇām indriyāṇāṁ manasaḥ ahaṅkārasya mahattatvasya triguṇātmikāyāḥ prakṛteśca jñānaṁ punaśca parivarjanam. Antataśca sākṣiṇaḥ puruṣasyānubhūtiḥ śuddhabuddha-muktasvarūpajñānatvāt prakṛteḥ kevalībhāvaśceti. Saṁkhyānaṁ Sāṁkhyaśāstrasya jñānasya kramaprakriyā. *(Author)*

परिसंख्यानम्- परितः ज्ञातानां सहाय्येन क्रमशोऽज्ञातानां जिज्ञासायाः रागस्य च स्वभावतः परिवर्जनम् । यथा पुरतः ज्ञातभूतजातानां निरीक्षणेन विचारणया विवेकेन सन्निकर्षेण च पञ्चभूतानां ज्ञानं तेषां च जिज्ञासायाः रागस्य च परिवर्जनम्।

तदनन्तरं तेनैव विधिना पञ्चतन्मात्राणाम् इन्द्रियाणां मनसः अहङ्कारस्य महत्तत्वस्य त्रिगुणात्मिकायाः प्रकृतेश्च ज्ञानं पुनश्च परिवर्जनम् । अन्ततश्च साक्षिणः पुरुषस्यानुभूतिः शुद्धबुद्धमुक्तस्वरूपज्ञानत्वात् प्रकृतेः केवलीभावश्चेति । संख्यानं सांख्यशास्त्रस्य ज्ञानस्य क्रमप्रक्रिया। लेखकः

Parisaṁkhyāna, in fact, is an attitude as well as an epistemological process of getting gradually and successively, deeper and deeper, into the layers of objectivity viz. the world around us, its inner and subtle forms as evolutes of *prakṛti* (gross elements, subtle elements, sense-organs, the mind, the I-principle and the intellect), *prakṛti* itself and ultimately arriving at objectivity viz. mastering it and visualizing the subject (*puruṣa*) above everything as an isolated entity, free and independent in its real nature. This is the *summum bonum* of *Sāṁkhya.* This definition acquaints us with the approach, line of action, stages of process and final goal of *Sāṁkhya.* The definition given by *Śaṅkara* is not different from the one given by the *Mahābhārata* and elaborated by us above. Hence, *Sāṁkhya* is the system of philosophy which gradually and orderly studies the evolutes of *prakṛti* in order to ascend them as well as their mother-source, *prakṛti* in order to establish the knower's true nature of isolation (*kaivalya*), state of purity-consciousness-freedom by getting rid, certainly and permanently, of three types of pains i.e. *ādhyātmika, ādhidaivika* and *ādhibhautika.*

Sāṁkhya Literature

Given below is the comprehensive list of currently known texts on *Sāṁkhya.* Unfortunately, in spite of the best effort of scholars through ages, the following three foundational texts remain untraceable:

Unavailable

Text	**Author**
1. ***Sāṁkhyasūtra***	Kapila
2. ***Ṣaṣṭhitantra***	Pañcaśikha (based on Jayamaṅgalā Ṭīkā)

3. ***Rājavārttika***	Unknown

Similarly, a list of available and published works is given below:

Available

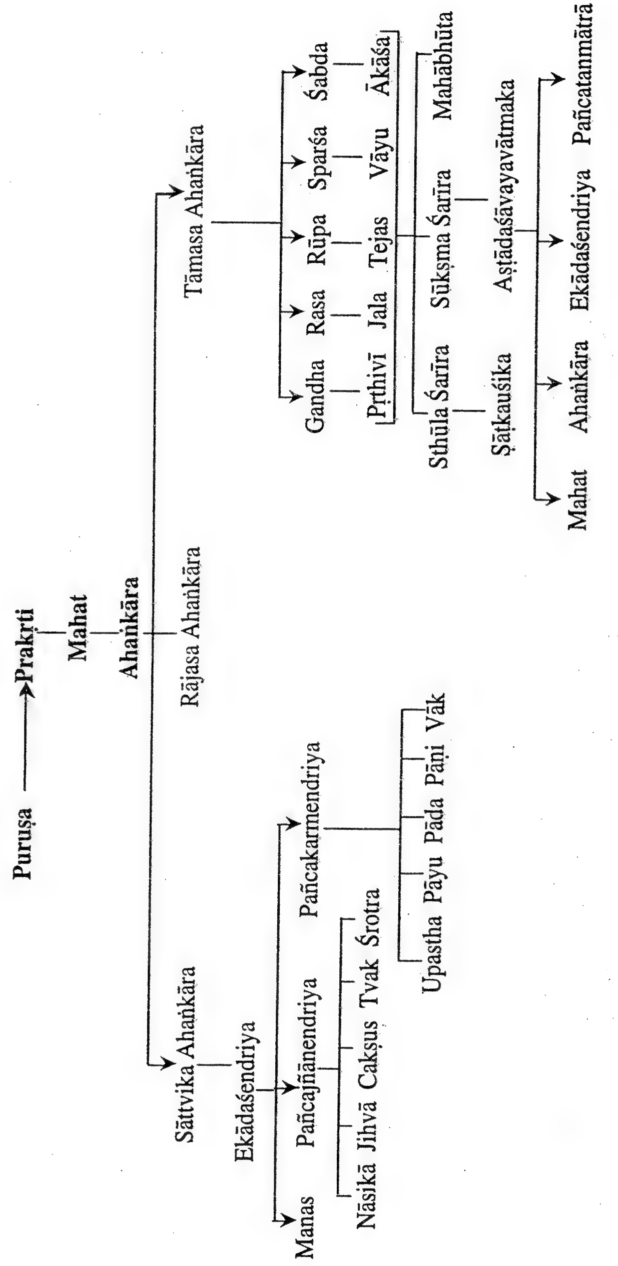
1. ***Sāṁkhyakārikā***	Īśvarakṛṣṇa
I. *Sāṁkhyakārikābhāṣya* or *Gauḍapādabhāṣya*	Gauḍapāda
II. *Māṭharavṛtti* (Commentary on *Sāṁkhyakārikā*)	Māṭharācārya
III. *Jayamaṅgalā* (Commentary on *Sāṁkhyakārikā*)	Śaṅkarācārya
IV. *Sāṁkhyatattvakaumudī* (Commentary on *Sāṁkhyakārikā*)	Vācaspati Miśra
(a) *Tattvakaumudīvyākhyā*	Bhāratī Yati
(b) *Tattvārṇava* or *Tattvāmṛtaprakāśinī*	Rāghavānanda Sarasvatī
(c) *Tattvacandra*	Nārāyaṇatīrtha
(d) *Kaumudīprabhā*	Svapneśvara
(e) *Sāṁkhyatattvavilāsa* or *Sāṁkhyavṛttiprakāśa* or *Sāṁkhyārthasāṁkhyāyikā*	Raghunātha Tarkavāgīśa Bhaṭṭācārya
(f) *Sāṁkhyatattvavibhākara*	Vaṁśīdhara Miśra
(g) *Sārabodhinī*	Śivanārāyaṇa Miśra

(h) *Kiraṇāvalī*	Śrikṛṣṇavalla-bhācārya Svāminārāyaṇa
V. *Yuktidīpikā* (Commentary on *Sāṁkhyakārikā*)	Unknown
VI. *Suvarṇasaptati*	Unknown
VII. *Sāṁkhyacandrikā*	Nārāyaṇatīrtha
VIII. *Sāṁkhyakaumudī*	Rāmakṛṣṇa Bhaṭṭācārya
IX. *Svāminārāyaṇabhāṣya* (*Bhāṣya* on *Sāṁkhyakārikā*)	Śrikṛṣṇavalla-bhācārya Svāminārāyaṇa
2. ***Sāṁkhyasūtra***	Unknown
I. *Aniruddhavṛtti*	Aniruddha
II. *Sāṁkhyavṛttisāra*	Mahādeva Vedāntī
III. *Sāṁkhyapravacanabhāṣya*	Vijñānabhikṣu
IV. *Laghusāṁkhyavṛtti*	Nāgeśabhaṭṭa
V. *Sāṁkhyataraṅga*	Viśveśvara-dattamiśra or Devatīrthasvāmī
3. ***Tattvasamāsasūtra***	Unknown
I. *Sarvopakāriṇī*	Unknown
II. *Sāṁkhyasūtravivaraṇa*	Unknown
III. *Sāṁkhyakramadīpikā* or *Sāṁkhyālaṅkāra* or *Sāṁkhyasūtrapraveśikā*	Unknown
IV. *Sāṁkhyatattvayāthār-thyadīpana*	Bhāvāgaṇeśa

V. *Anvayātmakavyākhyā* (Without title of the book)	Kṣemendra-dīkṣita
VI. *Tattvasamāsasūtravṛtti*	Unknown
4. *Sāṁkhyasāra*	Vijñānabhikṣu
5. *Sāṁkhyatattvapradīpa*	Kavirāja Yati
6. *Sāṁkhyārthatattvapradīpikā*	Baṭṭakeśava
7. *Tattvamīmāṁsā*	Kṛṣṇamiśra
8. *Sāṁkhyaparibhāṣā*	Kṛṣṇamiśra

Two observations may be shared with our esteemed reader at this juncture: firstly, chronology is a matter of intense debate in the Indian intellectual tradition, and for this reason, dates have been omitted while referring to classical texts; secondly, bibliographical details of all consulted works find mention at the end of this study. The present book is divided into three chapters on Metaphysics, Epistemology and Axiology. The first chapter studies Metaphysics, and analyzes twenty five elements under the three major categories of realities i.e. *vyakta* or the manifest, *avyakta* or the unmanifest and *jña* or the knower on the basis of the metaphysical structure of *Sāṁkhyakārikā*. In the second chapter on Epistemology, the introduction and definition of the knower, the essential means of valid knowledge, the object of valid knowledge, valid knowledge itself as well as three *pramāṇas* as *dṛṣṭa* or perception, *anumāna* or inference and *āptavacana* or verbal testimony have been presented. The exposition of *āptavacana* has been elaborated on the basis of *Svāminārāyaṇabhāṣya*. In the third chapter devoted to Axiology, the concept of *karma* or action, *karmakartā* or agent, *karmaphala* or fruits of actions, *karmaphaladātā* or fruit-giver, *bandhana* or bondage, *kaivalya* or liberation and *kaivalyasādhana* or means of liberation have been presented on the basis of available material.

Ālekha (Categorization)



Mahat

- **Bhāvasarga** (Sāṁsiddhika, Prākṛtika, Vaikṛtika)
  - Dharma
  - Jñāna
  - Vairāgya
    - Yatamāna
    - Vyatireka
    - Ekendriya
    - Vaśīkāra
  - Aiśvarya
    - Aṇimā
    - Laghimā
    - Garimā
    - Mahimā
    - Prāpti
    - Prākāmya
    - Vaśitva
    - Iśitva or Kāmāvasāyitva
  - Adharma
  - Ajñāna
  - Avairāgya
  - Anaiśvarya
- **Pratyayasarga**
  - Viparyaya (see next page)
  - Aśakti (see next page)
  - Tuṣṭi
    1. Tuṣṭi related with prakṛti
    2. " " " Upādāna
    3. " " " Kāla
    4. " " " Bhāgya
    5. " " " Adivya Śabda
    6. " " " " Sparśa
    7. " " " " Rūpa
    8. " " " " Rasa
    9. " " " " Gandha
  - Siddhi
    1. Ūha
    2. Śabda
    3. Adhyayana
    4. Ādhyātmika-duḥkha-vighāta
    5. Ādhidaivika-duḥkha-vighāta
    6. Ādhibhautika-duḥkha-vighāta
    7. Suhṛtprāpti
    8. Dāna

Viparyaya

Tamas or Avidyā=8	Moha or Asmitā=8	Mahāmoha or Rāga=10	Tāmisra or Dveṣa=18	Andhatāmisra or Abhiniveśa=18
1. Avidyā related with Avyakta	1. Moha related with Aṇimā	1. Rāga related with Divya Śabda	1. Dveṣa related with Divya Śabda	1. Abhiniveśa related with Divya Śabda
2. " " " Mahat	2. " " " Laghimā	2. " " " " Sparśa	2. " " " " Sparśa	2. " " " " Sparśa
3. " " " Ahaṅkāra	3. " " " Garimā	3. " " " " Rūpa	3. " " " " Rūpa	3. " " " " Rūpa
4. " " " Śabda	4. " " " Mahimā	4. " " " " Rasa	4. " " " " Rasa	4. " " " " Rasa
5. " " " Sparśa	5. " " " Prāpti	5. " " " " Gandha	5. " " " " Gandha	5. " " " " Gandha
6. " " " Rūpa	6. " " " Prākāmya	6. " " " Adivya Śabda	6. " " " Adivya Śabda	6. " " " Adivya Śabda
7. " " " Rasa	7. " " " Vaśitva	7. " " " " Sparśa	7. " " " " Sparśa	7. " " " " Sparśa
8. " " " Gandha	8. " " " Īśitva	8. " " " " Rūpa	8. " " " " Rūpa	8. " " " " Rūpa
		9. " " " " Rasa	9. " " " " Rasa	9. " " " " Rasa
		10. " " " " Gandha	10. " " " " Gandha	10. " " " " Gandha
			11. " " " Aṇimā	11. " " " Aṇimā
			12. " " " Laghimā	12. " " " Laghimā
			13. " " " Garimā	13. " " " Garimā
			14. " " " Mahimā	14. " " " Mahimā
			15. " " " Prāpti	15. " " " Prāpti
			16. " " " Prākāmya	16. " " " Prākāmya
			17. " " " Vaśitva	17. " " " Vaśitva
			18. " " " Īśitva	18. " " " Īśitv[illegible]

Aśakti

- **Aśakti related with Indriya=11**
  1. Bādhirya
  2. Kuṣṭhitā
  3. Andhatva
  4. Jaḍatā
  5. Jighratā
  6. Mūkatā
  7. Kauṇya
  8. Paṅgutva
  9. Klaivya
  10. Udāvarta
  11. Mandatā
- **Aśakti related with Tuṣṭi Viparyaya=9**
  1. Aśakti related with Prakṛti-Sambandhi-Tuṣṭi
  2. " " " Upādāna " "
  3. " " " Kāla " "
  4. " " " Bhāgya " "
  5. " " " Adivya Śabda-Sambandhi-Tuṣṭi
  6. " " " " Sparśa " "
  7. " " " " Rūpa " "
  8. " " " " Rasa " "
  9. " " " " Gandha " "
- **Aśakti related with Siddhi-Sambandhi-Tuṣṭi=8**
  1. Aśakti related with Ūha-Sambandhi-Tuṣṭi
  2. " " " Śabda " "
  3. " " " Adhyayana " "
  4. " " " Ādhyātmika-duḥkha-vighāta-Sambandhi-Tuṣṭi
  5. " " " Ādhidaivika " " "
  6. " " " Ādhibhautika " " "
  7. " " " Suhṛtprāpti-Sambandhi-Tuṣṭi
  8. " " " Dāna " "

Abbreviations

AK	*Amarakośaḥ*
AKRT	*Amarakośarāmāśramīṭīkā*
K	*Kiraṇāvalī*
KṚ	*Kṛṣṇā*
GŚB	*Gītāśāṅkarabhāṣyam*
GPB	*Gauḍapādabhāṣyam*
TSH	*Tarkasaṅgraha- hetvābhāsaḥ*
NNBP	*Navyanyāyabhāṣāpradīpaḥ*
N	*Niruktam*
PPBGAP	*Prasastapādabhāṣya-guṇanirūpaṇe ārṣajñāna- prakaraṇam*
BU	*Bṛhadāraṇyakopaniṣad*
BUŚB	*Bṛhadāraṇyakopaniṣadśāṅkarabhāṣyam*
MB	*Mahābhāratam*
MV	*Māṭharavṛttiḥ*
YD	*Yuktidīpikā*
YSVB	*Yogasūtravyāsabhāṣyam*
V	*Vācaspatyam*
ŚKD	*Śabdakalpadrumaḥ*
SDSSD	*Sarvadarśanasaṅgrahe-sāṁkhya-darśaṇam*
SK	*Sāṁkhyakārikā*

STK	*Sāṁkhyatattvakaumudī*
STV	*Sāṁkhyatattvavibhākaraḥ*
SPB	*Sāṁkhyapravacanabhāṣyam*
SPBB	*Sāṁkhyapravacanabhāṣyabhūmikā*
SS	*Sāṁkhyasūtram*
SSV	*Sāṁkhyasūtravṛttiḥ*
SSVS	*Sāṃkhyasūtravṛttisāraḥ*
SB	*Sārabodhinī*
SNB	*Svāminārāyaṇabhāṣyam*

List of Indian Philosophical Systems

S. no.	Theory	Propounder	Principal Book	Period
1	Cārvāka	Cārvāka or Bṛhaspati	Bṛhaspatisūtra or Tattvopaplavasiṁha	Unknown
2	Śvetāmbarajaina	Umāsvātī	Tattvārthādhigamasūtra	Unknown
3	Digambarajaina	Unknown	Unknown	Unknown
4	Vaibhāṣika	Kātyāyanīputra	Jñānaprasthānaśāstra	200 VS
5	Sautrāntika	Kumāralāta	Kalpanāmaṇḍitikā	200 AD
6	Yogācāra or Vijñānavāda	Maitreyanātha	Abhisamayāṅkakārikā	Unknown
7	Śūnyavāda or Mādhyamika	Nāgārjuna	Mādhyamikakārikā	400 AD
8	Vaiśeṣika	Kaṇāda	Vaiśeṣikasūtra	400 BC
9	Prācinanyāya	Gautama	Nyāyasūtra	300 BC
10	Navyanyāya	Gaṅgeśopādhyāya	Tattvacintāmaṇi	1325 AD
11	Sāṁkhya	Kapila	Sāṁkhyasūtra	700 BC
12	Yoga	Patañjali	Yogasūtra	200 BC
13	Bhāṭṭamīmāṁsā	Kumārilabhāṭṭa	Ślokavārtika, Tantravārtika	620-700 AD
14	Prābhākaramīmāṁsā	Prabhākaramiśra	Laghvī, Bṛhatī	650&720 AD

S. no.	Theory	Propounder	Principal Book	Period
15	Murārimīmāṁsā	Murārimiśra	Tripādinītinaya	1150-1220 AD
16	Raseśvara(Āyurveda)	Caraka	Carakasaṁhitā	200 AD
17	Vyākaraṇa	Bhartṛhari	Vākyapadīya	500 AD
18	Advaita	Śaṅkara	Śārīrakabhāṣya	788-820 AD
19	Bhedābheda	Bhāskara	Bhāskarabhāṣya	1000 AD
20	Viśiṣṭādvaita	Rāmānuja	Śrībhāṣya	1017-1117 AD
21	Dvaita	Madhva	Pūrṇaprajñabhāṣya	1238-1317 AD
22	Dvaitādvaita	Nimbārka	Vedāntapārijāta	1100 AD
23	Śaivaviśiṣṭādvaita	Śrīkaṇṭha	Śrīkaṇṭhabhāṣya	1270 AD
24	Vīraśaivaviśiṣṭā-dvaita	Śrīpati	Śrīkarabhāṣya	1400 AD
25	Nakulīśapāśupata	Nakulīśa	Pāśupatasūtra	Unknown
26	Pratyabhijñā	Siddhasomānanda	Śivadṛṣṭi	900-950 VS
27	Śuddhādvaita	Vallabha	Aṇubhāṣya	1479-1532 AD
28	Avibhāgādvaita	Vijñānabhikṣu	Vijñānāmṛtabhāṣya	1600 AD
29	Acintyabhedābheda	Valadevavidyābhūṣaṇa	Govindabhāṣya	1725 AD
30	Svarūpādvaita	Pañcānanatarkaratna-bhaṭṭācārya	Śaktibhāṣya	1867-1940 AD
31	Parmārthadarśana	Rāmāvatāraśarmā	Paramārthadarśana	1877-1929 AD

Chapter - I

Tattvamīmāṁsā

Vyaktaṁ mahadādi-buddhir-ahaṅkāraḥ pañca-tanmātrāṇi ekādaśendriyāṇi pañca-mahā-bhūtāni, avyaktaṁ pradhānam, jñ aḥ puruṣaḥ, evam-etāni pañca-viṁśati-tattvāni vyaktāvyakta-jñ āḥ kathyante[1].

Puruṣasya darśanārthaṁ kaivalyārthaṁ tathā pradhānasya/
Paṅgvandhavad-ubhayorapi saṁyogas-tat-kṛtaḥ sargaḥ//
Prakṛter-mahāṁs-tato'haṅkāras-tasmād-gaṇaśca ṣoḍaśakaḥ/
Tasmād-api ṣoḍaśakāt- pañcabhyaḥ pañca bhūtāni[2]//

तत्त्वमीमांसा

व्यक्तं महदादिबुद्धिरहङ्कारः पञ्चतन्मात्राणि एकादशेन्द्रियाणि पञ्चमहाभूतानि, अव्यक्तं प्रधानम्, ज्ञः पुरुषः, एवमेतानि पञ्चविंशतितत्त्वानि व्यक्ताव्यक्तज्ञाः कथ्यन्ते।

पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।
पङ्ग्वन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः ॥
प्रकृतेर्महांस्ततोऽहङ्कारस्तमाद्गणश्च षोडशकः ।
तस्मादपिषोडशकात्पञ्चभ्यः पञ्च भूतानि ॥

Metaphysics

In *Sāṁkhya* philosophy there are twenty five *tattvas* or principles which are described as *vyakta* or the manifest, *avyakta* or the unmanifest and *jña* or the knower. These twenty five principles are *vyakta - buddhi, ahaṅkāra, pañcatanmātrā* (*śabda, sparśa, rūpa, rasa* and *gandha*), *ekādaśendriya* or the eleven organs

(*manas*, *śrotra*, *tvak*, *cakṣus*, *jihvā*, *ghrāṇa*, *vāk*, *pāṇi*, *pāda*, *pāyu* and *upastha*); *pañcamahābhūta* or the five gross elements (*pṛthivī*, *jala*, *tejas*, *vāyu* and *ākaśa*); *avyaktka* and *jña*, also called *puruṣa*.

For the exhibition of *prakṛti* to *puruṣa* and for the release of *puruṣa* from *prakṛti*, there is a union between the two, similar to the union between the lame and the blind. This union causes evolution. From *prakṛti* or the primordial principle evolves *mahat* or the intellect. From this evolves *ahaṅkāra* or the I-principle. From this evolves the group of sixteen (eleven *indriyas* and five *tanmātrās*) and from the five *tanmātrās* of the group of sixteen evolve *pañcamahābhūta*.

Vyaktam
Mahān

Mahān buddhiḥ[3]. Adhyavasāyo buddhiḥ[4]. Viniścayaściti-sannidhānād-āpanna-caitanyāyābuddheḥ so'dhyavasāyaḥ[5]. Sā ca buddhir-aṣṭāṅgikā sāttvika-tāmas-rūpa-bhedāt[6].

Dharmo jñānaṁ virāga aiśvaryam/
Sāttvikam-etad-rūpaṁ tāmasam-asmād- viparyastam[7]//

1. Dharmaḥ abhyudaya-niḥśreyasa-hetuḥ. Tatra yāga-dānādyanuṣṭhāna-janito dharmo'bhyudaya-hetuḥ. Aṣṭāṅga-yogānuṣṭhāna-janitaśca niḥśreyasa-hetuḥ[8].

व्यक्तम्
महान्

महान् बुद्धिः। अध्यवसायो बुद्धिः। विनिश्चयश्चिति-सन्निधानादापन्नचैतन्याया बुद्धेः सोऽध्यवसायः । सा च बुद्धिरष्टाङ्गिका सात्त्विकतामसरूपभेदात् ।

धर्मो ज्ञानं विराग ऐश्वर्यम् ।
सात्त्विकमेतद्रूपं तामसमस्माद्विपर्यस्तम् ॥

1. धर्मः अभ्युदयनिःश्रेयसहेतुः । तत्र यागदानाद्यनुष्ठानजनितो धर्मोऽभ्युदयहेतुः। अष्टाङ्गयोगानुष्ठानजनितश्च निःश्रेयसहेतुः ।

Manifest
Mahat

Mahat means *buddhi* or the intellect. The faculty of determination is called *buddhi*. Determination is synonymous of a decision that belongs to *buddhi* which acquires sentience due to its proximity to *puruṣa*.

Buddhi has eight parts on account of the different *sāttvika* and *tāmasa* forms. *Dharma* or virtue, *jñāna* or knowledge, *virāga* or non-attachment and *aiśvarya* or lordly power constitutes its *sāttvika* form. The *tāmasa* form is just opposite to the former.

(a) Sāttvika

1. Dharma

Dharma is that which causes both *abhyudaya* or worldly achievement and *niḥśreyasa* or absolute fulfillment. *Dharma*; accrued by the performance of sacrifice, charity etc.; leads to *abhyudaya*, and practiced through *aṣṭāṅgayoga* or the eight- fold path leads to *niḥśreyasa*.

2. Jñānaṁ prakāśo'vagamo bhānam-iti paryāyāḥ. Tacca dvividhaṁ bāhyam-ābhyantaraṁ ceti. (i) Tatra bāhyaṁ nāma vedāḥ śikṣā-kalpa-vyākaraṇa-nirukta-cchandojyautiṣākhya-ṣaḍaṅga-sahitāḥ, purāṇāni nyāya-mīmāṁsā-dharmaśastrāṇi ceti. (ii) Ābhyantaraṁ prakṛti-puruṣa-jñānam. Iyaṁ prakṛtiḥ sattva-rajas-tamasāṁ sāmyāvasthā, ayaṁ puruṣaḥ siddho nirguṇo vyāpi cetana iti. Tatra bāhya-jñānena loka-paṅktir-lokānurāga ityarthaḥ. Ābhyantareṇa jñānena mokṣa ityarthaḥ[9].

3. Virāgaḥ vairāgyaṁ rāgābhāvaḥ. Tasya yatamāna-sañjñā, vyatireka-sañjñā, ekendriya-sañjñā, vaśīkāra-sañjñā iti catasraḥ sañjñāḥ.

2. ज्ञानं प्रकाशोऽवगमो भानमिति पर्यायाः । तच्च द्विविधं बाह्यमाभ्यन्तरं चेति। i. तत्र बाह्यं नाम वेदाः शिक्षाकल्पव्याकरण-निरुक्तच्छन्दोज्यौतिषाख्यषडङ्गसहिताः, पुराणानि न्यायमीमांसाधर्मशास्त्राणि चेति । ii. आभ्यन्तरं प्रकृतिपुरुषज्ञानम् । इयं प्रकृतिः सत्त्वरजसस्तमसां

साम्यावस्था, अयं पुरुषः सिद्धो निर्गुणो व्यापी चेतन इति । तत्र बाह्यज्ञानेन लोकपङ्क्तिर्लोकानुराग इत्यर्थः । आभ्यन्तरेण ज्ञानेन मोक्ष इत्यर्थः ।

3. विरागः वैराग्यं रागाभावः । तस्य यतमानसंज्ञा, व्यतिरेकसंज्ञा, एकेन्द्रियसंज्ञा, वशीकारसंज्ञा इति चतस्रः संज्ञाः ।

2. Jñāna

Light, understanding, consciousness etc. are all synonyms of *jñāna* or knowledge. This is two-fold: *bāhya* or the external and *ābhyantara* or the internal. I. The external knowledge comprises of the four *Vedas* along with the six *Vedāṅgas* i.e. *Śikṣā* or science of pronunciation, *Kalpa* or the texts of rituals, *Vyākaraṇa* or grammar, *Nirukta* or etymology, *Chandas* or prosody and *Jyotiṣa* or astronomy, as the limbs of the *Vedas*; *Purāṇas* or mythology, *Nyāya* or the science of reasoning, *Mīmāṃsā* or the science of sentence analysis and *Dharmaśāstra* or the texts of laws. II. The internal knowledge is the knowledge of discrimination between *prakṛti* and *puruṣa*. *Prakṛti* is in the state of equilibrium of *sattva*, *rajas* and *tamas* and *puruṣa* is eternal, free from the three *guṇas* or the constituents of *prakṛti*, all-pervading and sentient-being. The external and internal knowledge cause attachment to worldly achievement and liberation respectively.

3. Virāga

Virāga is the absence of passion for sensuous enjoyment. *Virāga* or *vairāgya* is four-fold: (I) *yatamānasañjñā* (II) *vyatirekasañjñā* (III) *ekendriyasañjñā* and (IV) *vaśīkārasañjñā.*

(i) Rāgādayaḥ kaṣāyāścitta-vartinaḥ tairindriyāṇi yathāsvaṁ viṣayeṣu pravartyante, tanmātra pravartiṣata viṣayeṣvindriyāṇīti tat-pari-pācanāyārambhaḥ prayatno yatamāna-sañjñā. (ii) Pari-pācane cānuṣṭhīyamāne kecit-kaṣāyāḥ pakvāḥ, pakṣyante ca kecit. Tatraivaṁ pūrvāparībhāve sati pakṣyamāṇebhyaḥ kaṣāyebhyaḥ pakvānāṁ vyatirekeṇāvadhāraṇaṁ vyatireka-sañjñā. (iii) Indriya-pravartanāsamarthatayā pakvānām-autsukya-mātreṇa manasi vyavasthāpanam ekendriya-sañjñā. (iv) Autsukya-mātrasyāpi nivṛttir-upasthiteṣvapi dṛṣṭānuśravika- viṣayeṣu yā sañjñā-trayāt parācīnā sā vaśīkāra sañjñā[10].

i. रागादयः कषायाश्चित्तवर्तिनः तैरिन्द्रियाणि यथास्वं विषयेषु प्रवर्त्यन्ते, तन्मात्र प्रवर्तिषत विषयेष्विन्द्रियाणीति तत्परिपाचनायारम्भः प्रयत्नो यतमानसंज्ञा। ii. परिपाचने चानुष्ठीयमाने केचित्कषायाः पक्वाः, पक्ष्यन्ते च केचित् । तत्रैवं पूर्वापरीभावे सति पक्ष्यमाणेभ्यः कषायेभ्यः पक्वानां व्यतिरेकेणावधारणं व्यतिरेकसंज्ञा। iii. इन्द्रियप्रवर्तनासमर्थतया पक्वानामौत्सुक्यमात्रेण मनसि व्यवस्थापनम् एकेन्द्रियसंज्ञा । iv. औत्सुक्यमात्रस्यापि निवृत्तिरुपस्थितेष्वपि दृष्टानुश्रविकविषयेषु या संज्ञात्रयात् पराचीना सा वशीकारसंज्ञा ।

I. *Yatamānasañjñā* or the stage of endeavour: Passion and other emotions are impurities which reside in *citta* or intellect and instigate the sense-organs to go towards their respective objects, for example, the object of the *eye* is colour, of the skin is touch etc. In order to check the flow of the sense-organs towards their respective objects, it is necessary to purify the impurities (*rāga* etc.) residing in the *citta* or intellect. The effort made in this direction constitutes the first form of *vairāgya* i.e. *yatamāna sañjñā.*

II. *Vyatirekasañjñā* or discriminative stage: When the effort of purification begins, it is found that some impurities have become purified while some others are in the process of purification. Those which are in the process of purification have to be discriminated from those which are already purified. This discrimination constitutes the second form of *vairāgya* i.e. *vyatirekasañjñā.*

III. *Eken.'riyasañjñā* or one organ stage: when sense-organs become incapable of actions, the purified emotions continue to dwell in the mind in the form of mere longing. This stage constitutes the third form of *vairāgya* i.e. *ekendriyasañjñā.*

IV. *Vaśīkārasañjñā* or the control stage: The final cessation of even this longing, which is subsequent to the first three stages, towards all sensuous and supersensuous objects of

enjoyments even when they are near at hand, constitutes the fourth form of *vairāgya* i.e. *vaśīkārasañjñā*.

4. Aiśvaryam īsvara-bhāvaḥ tac-cāṣṭa-guṇam[11]. (i) Atra aṇimā aṇubhāvo yataḥ śilām-api praviśati. (ii) Laghimā laghu-bhāvo yataḥ sūrya-marīcīn-ālambya sūrya-lokaṁ yāti (iii) Garimā guru-bhāvo yato gurur-bhavati. (iv) Mahimā mahato bhāvo yato mahān sambhavati. (v) Prāptiḥ yato'ṅgulyagreṇa spṛśati candramasam. (vi) Prākāmyam icchānabhighāto yato bhūmāvunmajjati nimajjati ca yathodake. (vii) Vaśitvaṁ yato bhūta-bhautikaṁ vaśībhavatyavaśyam (viii) Īśitvaṁ yato bhūta-bhautikānāṁ prabhava-sthitilayānām-īṣṭe.Yacca kāmāvasā-yitvaṁ sā satya-saṅkalpatā, yena yathāsya saṅkalpo bhavati bhūteṣu tathaiva bhūtāni bhavanti[12].

Tāmasāstu tad-viparītā buddhi-dharmāḥ. Adharmājñ-ānāvairāgyānaiśvaryābhidhānāś catvāra ityarthaḥ[13]. Tatra dharmād-viparīto'dharmaḥ,evam-ajñānam-avairāgyam-anaiśvaryam-iti, evaṁ sāttvikais-tāmasaiḥ svarūpair-aṣṭāṅgā buddhis-triguṇād- avyaktād-utpadyate[14].

4. ऐश्वर्यम् ईश्वरभावः, तच्चाष्टगुणम् । i. अत्र अणिमा अणुभावो यतः शिलामपि प्रविशति । ii. लघिमा लघुभावो यतः सूर्यमरीचीनालम्ब्य सूर्यलोकं याति । iii. गरिमा गुरुभावो यतो गुरुर्भवति । iv. महिमा महतो भावो यतो महान् सम्भवति । v. प्राप्तिः यतोऽङ्गुल्यग्रेण स्पृशति चन्द्रमसम्। vi. प्राकाम्यम् इच्छानभिघातो यतो भूमावुन्मज्जति निमज्जति च यथोदके । vii. वशित्वं यतो भूतभौतिकं वशीभवत्यवश्यम्। viii. ईशित्वं यतो भूतभौतिकानां प्रभवस्थितिलयानामीष्टे । यच्च कामावसायित्वं सा सत्यसङ्कल्पता, येन यथास्य सङ्कल्पो भवति भूतेषु तथैव भूतानि भवन्ति ।

तामसास्तु तद्विपरीता बुद्धिधर्माः । अधर्माज्ञानावैराग्या-नैश्वर्याभिधानाश्चत्वार इत्यर्थः। तत्र धर्माद्विपरीतोऽधर्मः, एवमज्ञानमवैराग्यमनैश्वर्यमिति, एवं सात्त्विकैस्तामसैः स्वरूपैरष्टाङ्गा बुद्धिस्त्रिगुणादव्यक्तादुत्पद्यते ।

4. Aiśvarya

Aiśvarya or lordliness is of eight kinds: (i) *Aṇimā* is to become

atomic by means of which one could enter into even such dense matter as stones. (ii) *Laghimā* is levitation by which one could go to solar regions by means of the sun's rays. (iii) *Garimā* is gravity that leads one to heaviness. (iv) *Mahimā* is magnification by which one becomes great. (v) *Prāpti* is the ability to touch the moon with ones fingertips. (vi) *Prākāmya* is the fulfillment of desire by which one would be able to sink into the earth and rise again as in water. (vii) *Vaśitva* is mastery over all elements and their products. (viii) *Īśitva* permits one to become sovereign over production, sustenance and destruction of elements. Another name of *īśitva* is *kāmāvasāyitva* or infallibility of the will which forces all the elements to follow the course directed by the will of the person.

(b) Tāmasa

Four *tāmas* forms belong to *buddhi* and oppose the *sāttvika* order. These are *adharma* or vice, *ajñāna* or ignorance, *avairāgya* or attachment and *anaiśvarya* or slavery. The reverse of *dharma* is *adharma*. And similar to *adharma* are *ajñāna*, *avairāgya* and *anaiśvarya*. In this way the eight-fold *buddhi*, on account of its *sāttvika* and *tāmasa* varieties, is manifested from *avyakta* or the unmanifest possessed of three constituents i.e. *sattva*, *rajas* and *tamas*.

Sāṁsiddhikāśca bhāvāḥ prākṛtikā vaikṛtāśca dharmādyāḥ/ Dṛṣṭāḥ karaṇāśrayiṇaḥ kāryāśrayiṇaśca kalalādyāḥ[15]// Trividhā bhāvāścintyante[16].

सांसिद्धिकाश्च भावाः प्राकृतिका वैकृताश्च धर्माद्याः । दृष्टाः करणाश्रयिणः कार्याश्रयिणश्च कललाद्याः ।।
त्रिविधा भावाश्चिन्त्यन्ते ।

Bhāva is composed of *dharma* and other dispositions and is of three kinds: (a) *sāṁsiddhika* or innate, (b) *prākṛtika* or natural and (c) *vaikṛtika* or *naimittika* or acquired. They are seen to depend on *karaṇa** or the essential instrument i.e. *buddhi*. *Kalala* etc. depend on *kārya#*, the body. The three *bhāvas* can be understood in the following way:

* *Karaṇaṁ buddhiṁ āśrayanta iti karaṇāśrayiṇaḥ buddhiniṣṭhāḥ dharmādyā aṣṭau bhāvāḥ. SB 43*

करणं बुद्धिम् आश्रयन्त इति करणाश्रयिणः बुद्धिनिष्ठाः धर्माद्या अष्टौ भावाः।
सा. बो. 43

In the *Sāṁkhya* system, *karaṇa* is the *buddhi tattva*. That which resides in *karaṇa* or *buddhi* is known as *karaṇāśrayin*. *Dharma, adharma, jñāna, ajñāna, vairāgya, avairāgya, aiśvarya and anaiśvarya* are *karaṇāsrayin* because they reside in *karaṇa* or *buddhi*.

 # Kalalaṁ vīrya-rajasormiśrībhāvaḥ. SB 43 Kalala-budbuda-māṁsapeśī-karaṇḍāṅga-pratyaṅga-vyūhāḥ garbhasthasya, tato vinirgatasya bālasya bālya-kaumāra-yauvana-vārdhakānīti. STK 43, Budbudaḥ śukrasyādhobhāvena śoṇitasyordhvabhāvenāvasthānam. Māṁsapeśī tvagādyarthaṁ piṇḍādyākāritā. SB 43, Karaṇḍaḥ tato'pyadhika-kaṭhinataro bhāgaḥ. SB 43, Aṅgaṁ śira-kara-caraṇādi. Pratyaṅgam aṅgulyādi. Ete sarve vyūhāḥ saṁsthānarūpā garbhasthāvasthāḥ, tato nirgatasya bāla-kaiśora-paugaṇḍa-yauvana-vārdhakādi. SB 43

कललं वीर्यरजसोर्मिश्रीभावः । सा. बो. 43, कललबुद्बुदमांस-पेशीकरण्डाङ्गप्रत्यङ्गव्यूहाः गर्भस्थस्य, ततो विनिर्गतस्य बालस्य बाल्यकौमारयौवनवार्धकानीति। सां त. कौ. 43, बुद्बुदः शुक्रस्याधोभावेन शोणितस्योर्ध्वभावेनावस्थानम् । मांसपेशी त्वगाद्यर्थं पिण्डाद्याकारिता । सा. बो. 43, करण्डः ततोऽप्यधिककठिनतरो भागः । सा. बो. 43, अङ्गं शिरकरचरणादि । प्रत्यङ्गम् अङ्गुल्यादि एते सर्वे व्यूहाः संस्थानरूपा गर्भस्थावस्थाः, ततो निर्गतस्य बालकैशोरपौगण्डयौवनवार्धकादि । सा. बो. 43

Before we venture a paraphrase of the above-mentioned reference, it may be judicious to repeat the fundamental tenets of this system of knowledge. *Bhāva* may be intellectual or physical. And to explain the quote:

The aggregate form of *śukra* or sperm and *śoṇita* or female sex cell is called *kalala*. Here the term *ādi* implies *budbuda, māṁspeśī, karaṇḍa, aṅga, pratyaṅga, bālyāvasthā, kaumārāvasthā, yuvāvasthā* and *bṛddhāvasthā*. The downward position of sperm and upward position of the female sex cell is known as *budbuda*. The hardness of the embryo for the development of the skin etc. is called *māṁsapeśī*. The further developed aspect of *māṁsapeśī* is *karaṇḍa*. The head, hands, feet etc. are *aṅgas* or limbs. *Aṅguli* or finger etc. is *pratyaṅga* or the subdivision of *aṅga*. Since they all develop in the embryo, hence they are called the *bhāvas* or dispositions of the same. The further developed form of the same embryo such as *bālyāvasthā* or childhood, *kaumārāvasthā* or the state of the beginning of youth, *yuvāvasthā* or the state of youth and *bṛddhāvasthā* or the state of old age are also *bhāvas* or dispositions of the body. Thus *kalala* etc. are called *kāryāśrayin* since they reside in *kārya* or the body itself.

a. Tatra sāṁsiddhikās-tāvat yathā kapilasya bhagavataḥ paramarṣer-ādi-sarge utpannasya ime catvāro bhāvāḥ sahotpannā dharmo jñānaṁ vairāgyam-aiśvaryam-iti[17].

b. Prākṛtiko nāma brahmaṇaḥ putrāḥ kila sanakādayo babhūvuḥ. Teṣām-utpanna-kārya-kāraṇānāṁ śarīravatāṁ ṣoḍaśa-varṣāṇām-evete catvāro bhāvā akasmād-evotpannā nidhi-darśanavat[18].

a. तत्र सांसिद्धिकास्तावत् यथा कपिलस्य भगवतः परमर्षेरादिसर्गे उत्पन्नस्य इमे चत्वारो भावाः सहोत्पन्ना धर्मो ज्ञानं वैराग्यमैश्वर्यमिति ।

b. प्राकृतिको नाम ब्रह्मणः पुत्राः किल सनकादयो बभूवुः । तेषामुत्पन्नकार्यकारणानां शरीरवतां षोडशवर्षाणामेवेते चत्वारो भावा अकस्मादेवोत्पन्ना निधिदर्शनवत् ।

a. *Sāṁsiddhika bhāvas* are innate dispositions. To cite a concrete example, at the beginning of evolution, the revered and primordial sage Lord Kapila appeared fully equipped with *dharma, jñāna, vairāgya* and *aiśvarya*. Hence, these are *sāṁsiddhika bhāvas* in relation to the sage Kapila.

b. *Prākṛtika bhāvas* are natural dispositions, e.g. Sanaka, Sanandana, Sanātana and Sanatkumāra were the four sons of Brahmā, the Creator of this universe. After sixteen years of age, in a flash, as one begets treasure, thus the four *sāttvika bhāvas* dawned on Brahma's sons. This illumination was a result of a cause-effect-relation-process of nature, based on duties performed in previous births. These *bhāvas* come into existence naturally, hence called *prākṛtika*.

c. Vaikṛtikā yathā ācāryādi-mūrtim-adhikṛtya utpannā vaikṛtikā ityucyante. Ācāryaṁ nimittaṁ kṛtvā jñānam-utpadyate, jñānāt vairāgyam, vairāgyād-dharmo dharmād-aiśvaryam. Evam-ete catvāro bhāvā asmadādiṣvapi vartante[19]. Ācārya-mūrtirapi vikṛtiriti tasmād-vaikṛtā ete bhāvā ucyante[20].

Pratīyate'neneti pratyayo buddhiḥ, tasya sargaḥ*[21]*. Guṇa-pravṛtti-kāryo hi sargaḥ*[22]*.

Eṣa pratyaya-sargo viparyayāśakti-tuṣṭi- siddhyākhyaḥ/
Guṇa-vaiṣamya-vimardāt tasya ca bhedāstu pañcāśat*[23]*//

c. वैकृतिका यथा- आचार्यादिमूर्तिमधिकृत्य उत्पन्ना वैकृतिका इत्युच्यन्ते। आचार्यं निमित्तं कृत्वा ज्ञानमुत्पद्यते, ज्ञानात् वैराग्यं, वैराग्याद्धर्मो धर्मादैश्वर्यम्। एवमेते चत्वारो भावा अस्मदादिष्वपि वर्तन्ते । आचार्यमूर्तिरपि विकृतिरिति तस्माद्वैकृता एते भावा उच्यन्ते ।

प्रतीयतेऽनेनेति प्रत्ययो बुद्धिः, तस्य सर्गः। गुणप्रवृत्तिकार्यो हि सर्गः।

एष प्रत्ययसर्गो विपर्ययाशक्तितुष्टिसिद्ध्याख्यः ।
गुणवैषम्यविमर्दात् तस्य च भेदास्तु पञ्चाशत् ॥

c. *Vaikṛtika* or *naimittika bhāvas* are acquired dispositions, found in beings like us, who obtain knowledge through the corporeal frame of the teacher. From this knowledge so acquired, results *vairāgya,* and from *vairāgya aiśvarya* is attained. As the body of the teacher is *vikṛti* or a product of nature, hence, *bhāvas* acquired in such a manner are called *vaikṛtika**.

* *Sāṁsiddhikāśca bhāvāḥ prākṛtikā vaikṛtāśca dharmādyāḥ. SK 43, Bhāvāstrividhāścintyante–sāṁsiddhikāḥ prākṛtāḥ vaikṛtāśca. GPB 43, Vaikṛtāḥ vaikṛtikāḥ naimittikāḥ. STK 43*

सांसिद्धिकाश्च भावाः प्राकृतिका वैकृताश्च धर्माद्याः । *सां.का.* 43
भावास्त्रिविधाश्चिन्त्यन्ते- सांसिद्धिकाः प्राकृता वैकृताश्च । *गौ. पा. भा.* 43

वैकृताः वैकृतिकाः नैमित्तिकाः । *सां.त.कौ.* 43

The term *vaikṛta* has been used instead of *vaikṛtika* in *Sāṁkhyakārikā and Gauḍapādabhāṣya*. In *Sāṁkhyatattvakaumudī* only two kinds of dispositions have been accepted- *sāṁsiddhika and vaikṛtika* or *naimittika.*

Pratyaya means *buddhi* through which anything is known. The evolution proceeding from *pratyaya* is known as *pratyaya sarga* or the subjective evolution. The evolution caused by the disposition of the three *guṇas* or constituents of *prakṛti* is known as *sarga*. This *pratyaya sarga* is termed as *viparyaya* or ignorance,

aśakti or disability, *tuṣṭi* or satisfaction and *siddhi* or attainment. On the basis of the mutual dominance of the three constituents (*guṇas*) over each other due to their inequalities, *pratyaya sarga* is fifty-fold.

1. Viparyayaḥ ajñānam avidyā*[24]*. 2. Vaikalyād-asāmarthyam aśaktiḥ 3. Cikīrṣitād-ūnena nivṛttis-tuṣṭiḥ. 4. Yatheṣṭasya sādhanaṁ siddhiḥ*[25]*. Yathā kasyacit sthāṇu-darśane sthāṇurayaṁ puruṣo veti saṁśayaḥ*[26]*. Saṁśaya-buddhiḥ viparyayaḥ*[27]*. Aśaktir-yathā tameva sthāṇuṁ samyag dṛṣṭvā saṁśayaṁ chettuṁ na śaknotītyaśaktiḥ. Evaṁ tṛtīyas- tuṣṭyākhyo yathā tameva sthāṇuṁ jñātuṁ saṁśayituṁ vā necchati kim-anenāsmākam-ityeṣā tuṣṭiḥ. Caturthaḥ siddhyākhyo yathā ānanditendriyaḥ sthāṇum-ārūḍhāṁ valliṁ paśyati śakuniṁ vā tasya siddhir-bhavati sthāṇurayam-iti*[28]*.

Tatra viparyayāśakti-tuṣṭiṣu yathā-yogaṁ saptānāñca dharmādīnāṁ jñāna-varjam-antarbhāvaḥ, siddhau ca jñānasyeti*[29]*.

Pañca viparyaya-bhedā bhavantyaśaktiśca karaṇa-vaikalyāt/
Aṣṭāviṁśati-bhedā tuṣṭir-navadhāṣṭadhā siddhiḥ*[30]*//

1. विपर्ययः अज्ञानम् अविद्या । 2. वैकल्यादसामर्थ्यम् अशक्तिः । 3. चिकीर्षितादूनेन निवृत्तिस्तुष्टिः । 4. यथेष्टस्य साधनं सिद्धिः । यथा कस्यचित् स्थाणुदर्शने स्थाणुरयं पुरुषो वेति संशयः । संशयबुद्धिः विपर्ययः । अशक्तिर्यथा तमेव स्थाणुं सम्यग् दृष्ट्वा संशयं छेत्तुं न शक्नोतीत्यशक्तिः । एवं तृतीयस्तुष्ट्याख्यो यथा तमेव स्थाणुं ज्ञातुं संशयितुं वा नेच्छति किमनेनास्माकमित्येषा तुष्टिः । चतुर्थः सिद्ध्याख्यो यथा आनन्दितेन्द्रियः स्थाणुमारूढां वल्लिं पश्यति शकुनिं वा तस्य सिद्धिर्भवति स्थाणुरयमिति ।

तत्र विपर्ययाशक्तितुष्टिषु यथायोगं सप्तानाञ्च धर्मादीनां ज्ञानवर्जमन्तर्भावः, सिद्धौ च ज्ञानस्येति ।

पञ्च विपर्ययभेदा भवन्त्यशक्तिश्च करणवैकल्यात् ।
अष्टाविंशतिभेदा तुष्टिर्नवधाष्टधा सिद्धिः ॥

(i) *Viparyaya* is ignorance or nescience. (ii) *Aśakti* is disability

resulting from the incapacity of the sense-organs. (iii) *Tuṣṭi* is satisfaction when the man is complacent and does not want to do anything. (iv) *Siddhi* is attainment when one has total control over the means of fulfillment of desire.

Let us clarify all the four mentioned above through an example: when a person perceives a *sthāṇu* or a post and confuses it with a man, he is in a state of doubt. The state of doubt is *viparyaya* or ignorance. *Aśakti* is that when the post is directly seen and yet the man is incapable of removing his doubt. *Tuṣṭi* is that state of being where one neither knows, nor desires to know whether an object stands before him is a pole or a man. In the state of *siddhi*, the person equipped with awakened sense-organs sees a creeper twining round the post or a bird perched on it and then is certain that it is a post.

Of these, the former three i.e. *viparyaya*, *aśakti* and *tuṣṭi* contain a total of seven dispositions including *dharma* and others. *Jñāna* is included in *siddhi*. There are five forms of *viparyaya*, twenty eight of *aśakti* arising from the imperfection of the organs. *Tuṣṭi* has nine forms and *siddhi* has eight.

Avidyāsmitā-rāga-dveṣābhiniveśā yathāsaṅkhyaṁ tamo-moha-mahāmoha-tāmisrāndhatāmisra-sañjñakāḥ pañca viparyaya-viśeṣāḥ[31].

Bhedas-tamaso'ṣṭavidho mohasya ca daśavidho mahāmohaḥ/
Tāmisro'ṣṭādaśadhā tathā bhavatyandhatāmisraḥ[32]//

(i) Aṣṭasvavyakta-mahad-ahaṅkāra-pañca-tanmātreṣvanāt-masvātma-buddhir-avidyā tamaḥ. Aṣṭa-vidha-viṣayatvāt-tasyāṣṭa-vidhatvam[33]. (ii) Devā hyaṣṭa-vidham-aiśvaryam-āsādyāmṛtatvābhimānino'ṇimādikam-ātmīyaṁ śāśvatikam-abhimanyante, seyam asmitā moho'ṣṭa-vidhaiśvarya-viṣayatvād-aṣṭa-vidhaḥ[34].

अविद्यास्मितारागद्वेषाभिनिवेशा यथासङ्ख्यं तमोमोहमहामोहतामिस्रान्धतामिस्रसञ्ज्ञकाः पञ्च विपर्ययविशेषाः ।

भेदस्तमसोऽष्टविधो मोहस्य च दशविधो महामोहः ।
तामिस्रोऽष्टादशधा तथा भवत्यन्धतामिस्रः ॥

(i) अष्टस्वव्यक्तमहदहङ्कारपञ्चतन्मात्रेष्वनात्मस्वात्मबुद्धिरविद्या तमः। अष्टविधविषयत्वात्तस्याष्टविधत्वम्। (ii) देवा ह्यष्टविधमैश्वर्यमासाद्यामृतत्वाभिमानिनोऽणिमादिकमात्मीयं शाश्वतिकमभिमन्यन्ते, सेयम् अस्मिता मोहोऽष्टविधैश्वर्यविषयत्वादष्टविधः ।

1. Viparyaya: The five forms of *viparyaya* are: *avidyā* or nescience, *asmitā* or egotism, *rāga* or attachment, *dveṣa* or aversion and *abhiniveśa* or fear; they are respectively known as *tamas* or obscurity, *moha* or delusion, *mahāmoha* or extreme delusion, *tāmisra* or gloom and *andhatāmisra* or blinding gloom. *Tamas* has eight divisions; so also of *moha*; *mahāmoha* is ten-fold; *tāmisra* is eighteen-fold and so also is *andhatāmisra*. (i) *Tamas* consists in imposing the notion of *ātman* or *puruṣa* (consciousness) on *anātman* (non-consciousness) i.e. *avyakta*, *mahat*, *ahaṅkāra* and *five tanmātrās*. Since the object of *tamas* is eight-fold, *tamas* is also eight-fold. (ii) *Moha* - *Devas** or the deities, having acquired the eight *aiśvaryas* such as *aṇimā* etc. consider themselves as immortal and look upon the above-mentioned powers to be everlasting. This is *moha* caused by *asmitā*. Since *aiśvarya*, the object of *moha* is eight-fold; moha is also eight-fold.

* Three explanations may be recorded:

1. Dīvyantīti devāḥ. Devaḥ sure ghane rājñi devam-ākhātam-indriye. AKRT I. I. 7

दीव्यन्तीति देवाः । देवः सुरे घने राज्ञि देवमाख्यातमिन्द्रिये । अ. को. रा. टी I. I. 7

That which illumines is known as *deva*. The word *deva* used in the sense of *sura* or deity, *megha* or cloud and *rājan* or the king is always in masculine gender, whereas when used in the sense of *indriya* or sense-organ is in neuter gender.

2. Devāścāsurāśca. Tasyaiva prajāpateḥ prāṇā vāgādayḥ. Śāstra-janita-jñāna-karma-bhāvitā dyotanād-devā bhavanti. Ta eva svābhāvika-pratyakṣānumāna-janita-dṛṣṭa-prayojana-karma-jñāna-bhāvitā asurāḥ. Sveṣvevāsuṣu ramaṇāt surebhyo vā devebhyo'nyatvāt.

BUŚB I. III. 1

देवाश्चासुराश्च । तस्यैव प्रजापतेः प्राणा वागादयः । शास्त्रजनितज्ञानकर्मभाविता

द्योतनाद्देवा भवन्ति । त एव स्वाभाविक-प्रत्यक्षानुमानजनितदृष्टप्रयोजन-कर्मज्ञानभाविता असुराः । स्वेष्वेवासुषु रमणात् सुरेभ्यो वा देवेभ्योऽन्यत्वात् ।

बृह. उप. शां. भा. I. III. 1

There are two classes: *sura* or diety and *asura* or non-diety. The organs of *vāk* or speech as well as the other sense-organs are known as *sura* when they shine under the influence of thought and action as taught by the scriptures. While those very organs become *asura* when they are influenced by their natural tendencies (such as *jñāna* and *karman*), based only on perception and inference and directed merely to visible ends. They are called *asura*, because they delight only in their own lives (*asu*) or because they are other than the *sura* or diety.

3. *Devo dānādvā dīpanādvā dyotanādvā dyusthāno bhavatīti vā. N.VII. 15*

देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति वा । नि. VII. 15

According to Yāska, the author of *Nirukta*, that which gives or illumines or gets illumined or resides in the region of light or *dyuloka* or knowledge is known as *deva*.

(iii) Śabdādiṣu pañcasu divyādivyatayā daśa-vidheṣu viṣayeṣu rañjanīyeṣu rāga āsaktiḥ mahāmohaḥ[35]. (iv) Tāmisraḥ dveṣaḥ aṣṭādaśadhā. Śabdādayo daśa viṣayā rañjanīyāḥ svarūpataḥ, aiśvaryantvaṇimādikaṁ na svarūpato rañjanīyaṁ kintu rañjanīya-śabdādyupāyāḥ. Te ca śabdādaya upasthitāḥ-parasparеṇopahanyamānās-tadupāyāś-cāṇimādayaḥ svarūpeṇaiva kopanīyā bhavantīti. Śabdādibhir-daśabhiḥ sahāṇimādyaṣṭakam-aṣṭādaśadheti, tad-viṣayo dveṣaḥ tāmisra aṣṭādaśaḥ[36]. (v) Abhiniveśo'ndhatāmisraḥ. Devāḥ khalvaṇimādikam-aṣta-vidham-aiśvaryam-āsādya daśa śabdādīn viṣayān bhuñjānāḥ - sabdādayo bhogyās-tad-upāyāś-cāṇimādayo'smākam-asurādibhir-mopaghāniṣata iti bibhyati. Tad-idaṁ bhayam-abhiniveśaḥ andha-tāmisraḥ[37]. So'yaṁ pañca-vidho vikalpo viparyayo'vāntara-bhedād dvāṣaṣṭiriti[38].

(iii) शब्दादिषु पञ्चसु दिव्यादिव्यतया दशविधेषु विषयेषु रञ्जनीयेषु राग आसक्तिः महामोहः । (iv) तामिस्रः द्वेषः अष्टादशधा । शब्दादयो दश विषया रञ्जनीयाः स्वरूपतः, ऐश्वर्यन्त्वणिमादिकं न स्वरूपतो रञ्जनीयं किन्तु रञ्जनीयशब्दाद्युपायाः । ते च शब्दादय उपस्थिताः परस्परेणोपहन्यमानास्तदुपायाश्चाणिमादयः स्वरूपेणैव कोपनीया भवन्तीति। शब्दादिभिर्दशभिः सहाणिमाद्यष्टकमष्टादशधेति, तद्विषयो द्वेषः तामिस्र अष्टादशः। (v) अभिनिवेशोऽन्धतामिस्रः। देवाः खल्वणिमादिकमष्ट-विधमैश्वर्यमासाद्य दश शब्दादीन् विषयान् भुञ्जानाः – शब्दादयो भोग्यास्तदुपायाश्चाणिमादयोऽस्माकमसुरादिभिर्मोपघानिषत इति बिभ्यति । तदिदं भयमभिनिवेशः अन्धतामिस्रः । सोऽयं पञ्चविधो विकल्पो विपर्ययोऽवान्तरभेदाद् द्वाषष्टिरिति ।

(iii) *Mahāmoha* is ten-fold. Attachment to the five sense-objects such as *śabda* or sound etc. (*sparśa*-touch, *rūpa*-colour, *rasa*-taste and *gandha*-odour), which are ten-fold* being earthly and celestial, is *mahāmoha*. Since *mahāmoha* has ten objects, it is said to be ten-fold.

* *Divyāḥ alaukikāḥ yogimātra-gamyā tanmātra-lakṣaṇāḥ sūkṣmāḥ śabdādayaḥ, adivyāḥ laukikāḥ asmadādigamyāḥ sthūlāḥ śabdādayaḥ. SB 48*

दिव्याः अलौकिकाः योगिमात्रगम्या तन्मात्रलक्षणाः सूक्ष्माः शब्दादयः, अदिव्याः लौकिकाः अस्मदादिगम्याः स्थूलाः शब्दादयः । सा. बो. 48

Sound, touch, colour, taste and odour are ten-fold being earthly and celestial. Their celestial aspects are *tanmātrās* or subtle elements. Since these are the objects of experience only for exalted *yogins*, hence they are known as *divya*. The earthly aspects are the five gross elements or *mahābhūta*. Since these are the objects of experience for common people, and hence known as *adivya*.

(iv) *Tāmisra*: *Śabda* etc. by nature, are the objects of attachment; however, the eight *aiśvaryas* are not the objects of attachment by themselves but are the means of acquiring the sense-objects of attachment and longing. *Śabda* and the other sense-objects are mutually dominating over each other and the eight *aiśvaryas* such as *aṇimā* etc. which are the means to the attainment of the sense-objects, become obstructed. So the eight *aiśvaryas* together with the ten sense-objects such as *śabda* etc. become eighteen, and these eighteen being the objects of *tāmisra*, make it eighteen-fold.

(v) *Andhatāmisra* is *abhiniveśa*, the notion of fear. The *devas* having acquired the eight *aiśvaryas* like *aṇimā* and the other forms of lordliness are engaged in the enjoyment of the ten sense-objects such as *śabda* etc. They live in eternal fear of the *rākṣasas* or the evil spirit thinking that the *rākṣasas* would snatch away from them the *aiśvaryas* which are the means for enjoying the ten sense-objects. This fear is known as *andhatāmisra*. It has for its objects the above-mentioned eighteen divisions, hence it is said to be eighteen-fold. These five forms of *viparyaya* with their sub-divisions become sixty two#.

 # Tamasaḥ avidyāyāḥ, mohasya asmitāyāśca aṣṭavidho bhedaḥ, mahāmohaḥ rāgaḥ daśavidhaḥ, tāmisraḥ dveṣaḥ aṣṭādaśadhā andhatāmisraḥ abhiniveśaḥ aṣṭādaśadhā bhavati ityanvayaḥ. SB 48

तमसः अविद्यायाः, मोहस्य अस्मितायाश्च अष्टविधो भेदः, महामोहः रागः दशविधः, तामिस्रः द्वेषः अष्टादशधा, अन्धतामिस्रः अभिनिवेशः अष्टादशधा भवति इत्यन्वयः । सा. बो. 48

There are sixty two kinds of *viparyaya* - eight *tamas*, eight *moha*, ten *mahāmoha*, eighteen *tāmisra* and eighteen *andhatāmisra*.

Ekādaśendriya-vadhāḥ saha buddhi-vadhair-aśaktir-uddiṣṭā/
Saptadaśa vadhā buddher-viparyayāt-tuṣṭi-siddhīnām[39]//
Bādhiryaṁ kuṣṭhitāndhatvaṁ jaḍatā-jighratā tathā/
Mūkatā kauṇya-paṅgutve klaivyodāvarta-mandatāḥ[40]//

Tuṣṭayo navadheti tad-viparyayās-tannirūpaṇānnavadhā bhavanti, evaṁ siddhayo'ṣṭāviti tad-viparyayās-tannirūpaṇād-aṣṭau bhavantīti[41].

Ādhyātmikyaś-catasraḥprakṛtyupādāna-kālabhāgyākhyāḥ/
Bāhyā viṣayoparamāt pañca ca nava tuṣṭayo'bhimatāḥ[42]//

Śarīra-śarīriṇor-viśeṣam-upalipsamānena yoginā yad-anātmanyātma-budhir-avasthāpyate, sā khalu ādhyātmikī tuṣṭiḥ[43]. Tasyādhyātmikyaś-catasras- tuṣṭayo bhavanti[44].

एकादशेन्द्रियवधाः सह बुद्धिवधैरशक्तिरुद्दिष्टा ।
सप्तदश वधा बुद्धेर्विपर्ययात्तुष्टिसिद्धीनाम् ।।
बाधिर्यं कुष्ठितान्धत्वं जडताजिघ्रता तथा ।
मूकता कौण्यपङ्गुत्वे क्लैव्योदावर्तमन्दताः ।।

तुष्टयो नवधेति तद्विपर्ययास्तन्निरूपणान्नवधा भवन्ति, एवं सिद्धयोऽष्टाविति तद्विपर्ययास्तन्निरूपणादष्टौ भवन्तीति ।

आध्यात्मिक्यश्चतस्रः प्रकृत्युपादानकालभाग्याख्याः ।
बाह्या विषयोपरमात् पञ्च च नव तुष्टयोऽभिमताः ।।

शरीरशरीरिणोर्विशेषमुपलिप्समानेन योगिना यदनात्मन्यात्मबुद्धिरवस्थाप्यते, सा खलु आध्यात्मिकी तुष्टिः। तस्याध्यात्मिक्यश्चतस्रस्तुष्टयो भवन्ति ।

2. Aśakti: Defects of the eleven organs, together with the defects of the *buddhi* are said to constitute *aśakti* or disability. Defects of the intellect are seventeen resulting from the reversal of *tuṣṭi* and *siddhi*. Defects of eleven organs are: *bādhirya* or deafness, the disability of the ear; *kuṣṭhitā* or numbness, the disability of the skin; *andhatva* or blindness, the disability of the eye; *jaḍatā* or tastelessness, the disability of the tongue; *ajighratā* or insensibility of the olfactory nerves, the disability of the nose; *mūkatā* or dumbness, the disability of the organ of speech; *kauṇya* or palsy of hands, the disability of hands; *paṅgutva* or lameness, the disability of the feet; *klaivya* or impotency, the disability of the generative organ; *udāvarta* or intestinal paralysis, the disability of the anus; and *mandatā* or disability of the mind. *Tuṣṭi* being nine-fold, the defect caused by its reversal is also nine-fold. Similarly *siddhi* being eight-fold, the defect caused by its reversal is also eight-fold.

3. Tuṣṭi: The nine forms of *tuṣṭi* are considered as **(i)** four *ādhyatmika* or internal forms named *prakṛti* or nature, *upādāna* or renunciation, *kāla* or time and *bhāgya* or destiny and **(ii)** five *bāhya* or external forms due to the abstinence from enjoyment of objects.

When a seeker of truth, desirous to distinguish *śarīra* or the body from *śarīrī* or *puruṣa* i.e. the possessor of the body, is satisfied by the knowledge of the non-sentient body etc. as the knowledge of sentient, this kind of satisfaction is known as *ādhyātmikī tuṣṭi* The four *ādhyātmiki tuṣṭis* are as follow:-

1. 'Viveka-sākṣātkāro hi prakṛti-pariṇāma-bhedas-tañca prakṛtireva karotīti kṛtaṁ tad-dhyānābhyāsena, tasmād-evam-

evāsva vatsa' iti yeyam-upadeṣṭavyasya śiṣyasya tuṣṭiḥ prakṛtau sā tuṣṭiḥ prakṛtyākhyā[45]***.***

2. *'Yā tu prākṛtyapi viveka-khyātir-na sā prakṛti-mātrād-bhavati, mā bhūta sarvasya sarvadā, tanmātrasya sarvān pratyaviśeṣāt, pravrajyāyāstu sā bhavati, tasmāt pravrajyām-upādadīthāḥ, kṛtante dhyānābhyāsenāyuṣman' iti upadeśe yā tuṣṭiḥ sā upādānākhyā*[46]***.***

3. *'Yā tu pravrajyāmi na sadyo nirvāṇadeti saiva kāla-paripākam-apekṣya siddhiṁ te vidhāsyati, alam-uttaptatayā tava' iti upadeśe yā tuṣṭiḥ sā kālākhyā*[47]***.***

4. *'Yā tu na prakṛter-na kālānnāpyupādānād-viveka-khyātiḥ, apitu bhāgyād-eva*[48]***. *Tasmād-bhagyam-eva hetur-nānyat' iti upadeśe yā tuṣṭiḥ sā bhāgyākhyā***[49]***.***

1. 'विवेकसाक्षात्कारो हि प्रकृतिपरिणामभेदस्तच्च प्रकृतिरेव करोतीति कृतं तद्ध्यानाभ्यासेन, तस्मादेवमेवास्व वत्स' इति येयमुपदेष्टव्यस्य शिष्यस्य तुष्टिः प्रकृतौ सा तुष्टिः प्रकृत्याख्या ।

2. 'या तु प्राकृत्यपि विवेकख्यातिर्न सा प्रकृतिमात्राद्भवति, मा भूत् सर्वस्य सर्वदा, तन्मात्रस्य सर्वान् प्रत्यविशेषात्, प्रव्रज्यायास्तु सा भवति, तस्मात् प्रव्रज्यामुपाददीथाः, कृतन्ते ध्यानाभ्यासेनायुष्मन्' इति उपदेशे या तुष्टिः सा उपादानाख्या ।

3. 'या तु प्रव्रज्यामि न सद्यो निर्वाणदेति सैव कालपरिपाकमपेक्ष्य सिद्धिं ते विधास्यति, अलमुत्तप्ततया तव, इति उपदेशे या तुष्टिः सा कालाख्या ।

4. 'या तु न प्रकृतेर्न कालान्नाप्युपादानाद्विवेकख्यातिः, अपितु भाग्यादेव। तस्माद्भाग्यमेव हेतुर्नान्यत्' इति उपदेशे या तुष्टिः सा भाग्याख्या।

(i) *Prakṛti tuṣṭi* - The state of complacency experienced by the seeker of truth or disciple on being told that, *'Discriminative wisdom is only a modification of prakṛti and such a knowledge is brought about by the prakṛti itself; hence there is no need to have practice of meditation etc. So, my child! Remain as you are.'*

(ii) *Upādāna tuṣṭi* - This *tuṣṭi* arises from the following instruction, *'Discriminative wisdom cannot be attained even through the above process of prakṛti. If it were so, then everybody would attain wisdom at all time because prakṛti functions equally for all individuals. Such wisdom can only be attained through saṁnyāsa or renunciation, and so, O long-lived one! You must take recourse to renunciation and give up the practice of meditation.'* The satisfaction arising from this instruction is named *upādāna*.

(iii) *Kāla tuṣṭi* - The third type of *tuṣṭi* arises from the instruction, *'Saṁnyāsa or the renunciation also cannot bring one to the ultimate truth at once; saṁnyāsa also will bring you success only when the time is ripe for it, there is no need for undergoing the troubles of saṁnyāsa'*. This type of *tuṣṭi* is known as *kāla tuṣṭi*.

(iv) *Bhāgya tuṣṭi* - The fourth type of *tuṣṭi* is the feeling arising from the following instruction, *'Discriminative wisdom proceeds neither from prakṛti; nor from any other means such as upādāna or saṁnyāsa, nor does it depend solely upon kāla, but it comes only by bhāgya or destiny.'* This form of *tuṣṭi* is known as *bhāgya tuṣṭi*.

Bāhyās-tuṣṭayaḥ pañca viṣayoparamāt, śabda-sparśa-rūpa-rasa-gandhebhya uparato'rjana-rakṣaṇa-kṣaya-saṅga-hiṁsā-doṣa-darśanāt. Vṛddhi-nimittaṁ pāśu-pālya-vāṇijya-pratigraha-sevāḥ kāryā etad-arjane duḥkham, arjitānāṁ rakṣaṇe duḥkham, upabhogāt kṣīyata iti kṣaya-duḥkham, tathā viṣayopabhoga-saṅge kṛte nāstīndriyāṇām-upaśama iti saṅga-doṣaḥ, tathā na anupahatya bhūtānyupabhoga ityeṣa hiṁsā-doṣaḥ. Evam-arjanādi-doṣa-darśnāt pañca-viṣayoparamāt pañca-tuṣṭayaḥ[50]***.***

Ūhaḥ śabdo'dhyayanaṁ duḥkha-vighātās-trayaḥ suhṛt-prāptiḥ/ Dānaṁ ca siddhayo'ṣṭau siddheḥ pūrvo'ṅkuśas-tri-vidhaḥ[51]***//***

Vihanyamānasya duḥkhasya tritvāt-tad-vighātās-traya itīmā mukhyās-tisraḥ siddhayaḥ, tadupāyatayā tvitarā gauṇyaḥ pañca siddhayaḥ[52]***.***

बाह्यास्तुष्टयः पञ्चविषयोपरमात्, शब्दस्पर्शरूपरसगन्धेभ्य उपरतोऽर्जनरक्षणक्षयसङ्गहिंसादोषदर्शनात् । वृद्धिनिमित्तं पाशुपाल्यवाणिज्य-प्रतिग्रहसेवाः कार्या एतदर्जने दुःखम्, अर्जितानां रक्षणे दुःखम्, उपभोगात्

क्षीयत इति क्षयदुःखम्, तथा विषयोपभोगसङ्गे कृते नास्तीन्द्रियाणामुपशम इति सङ्गदोषः, तथा न अनुपहत्य भूतान्युपभोग इत्येष हिंसादोषः । एवमर्जनादिदोषदर्शनात् पञ्चविषयोपरमात् पञ्चतुष्टयः ।

ऊहः शब्दोऽध्ययनं दुःखविघातास्त्रयः सुहृत्प्राप्तिः ।
दानं च सिद्धयोऽष्टौ सिद्धेः पूर्वोऽङ्कुशस्त्रिविधः ॥

विहन्यमानस्य दुःखस्य त्रित्वात्तद्विघातास्त्रय इतीमा मुख्यास्तिस्त्रः सिद्धयः, तदुपायतया त्वितरा गौण्यः पञ्च सिद्धयः ।

The *bāhya tuṣṭi* is of five kinds. These arise from the detachment from the five sense-objects i.e. *śabda*, *sparśa*, *rūpa*, *rasa* and *gandha*. A man turns away from the enjoyments of the above sense-objects, realizing that there is vice attached to these, namely *arjana* or acquisition, *rakṣaṇa* or protection, *kṣaya* or destruction, *saṅga* or attachment and *hiṁsā* or violence. For increasing one's property, one has to toil hard in pasturing the cattle, carrying on trade, accepting gifts and engaging in service; these are the troubles in *arjana* or acquisition. There is trouble in *rakṣaṇa* or protecting that which has been acquired. There is trouble in enjoying the wealth, because the subsequent result of enjoyment is the destruction of the same wealth. Again, the organs never have full satisfaction after getting attached to the objects of enjoyment and thus there is trouble in attachment. In the same manner there cannot be any enjoyment without indulging in violence to living beings. Thus, these five external *tuṣṭis* or satisfactions arise on account of the realization of the troubles of acquisition etc. and cessation from sense-objects.

4. Siddhi : *Ūha* or the reasoning, *śabda* or the oral instruction from a teacher, *adhyayana* or study, *triduḥkhavighāta* or the three-fold suppression of pain, *suhṛtprāpti* or acquisition of like-minded friends, and *dāna* or purity are the eight forms of *siddhi*. The three mentioned before (*viparyaya*, *aśakti* and *tuṣṭi*) are a hindrance to *siddhi*. The most important *siddhi* among those enumerated above is *triduḥkhavighāta* or the three-fold suppression of pain. The other five *siddhis* are only the means to *triduḥkhavighāta* and as such are regarded as secondary.

Vidhivad guru-mukhād-adhyātma-vidyānām-akṣara-svarūpa-grahaṇam adhyayanam[53]***. Tat-kāryaṃ śabdaḥ, śabda iti padaṁ śabda-janitam-artha-jñānam upalakṣayati, kārye kāraṇopacārāt***[54]***.***

Ūhaḥ tarka āgamāvirodhi-nyāyenāgamārtha-parīkṣaṇam. Parīkṣaṇañca saṁśaya-pūrva-pakṣa-nirākaraṇenottara-pakṣa-vyavasthāpanam. Tad-idaṁ mananam-ācakṣata āgaminaḥ[55]***.***

Nyāyena svayaṁ parīkṣitam-apyarthaṁ na śraddadhate, na yāvad guru-śiṣya-sabrahmacāribhiḥ saha saṁvādyate. Ataḥ suhṛdāṁ guru-śiṣya-sabrahmacāriṇāṁ saṁvādakānaṁ prāptiḥ suhṛt-prāptiḥ[56]***. Dānaṁ ca śuddhir-viveka-jñānasya 'daipa śodhane' ityasmād- dhātor-dāna-pada-vyutpatteḥ***[57]***.***

विधिवद् गुरुमुखादध्यात्मविद्यानामक्षरस्वरूपग्रहणम् अध्ययनम् । तत्कार्यं शब्दः, शब्द इति पदं शब्दजनितमर्थज्ञानमुपलक्षयति, कार्ये कारणोपचारात् ।

ऊहः तर्क आगमाविरोधिन्यायेनागमार्थपरीक्षणम् । परीक्षणञ्च संशयपूर्वपक्षनिराकरणेनोत्तरपक्षव्यवस्थापनम् । तदिदं मननमाचक्षत आगमिनः।

न्यायेन स्वयं परीक्षितमप्यर्थं न श्रद्दधते, न यावद् गुरुशिष्यसब्रह्मचारिभिः सह संवाद्यते । अतः सुहृदां गुरुशिष्यसब्रह्मचारिणां संवादकानां प्राप्तिः सुहृत्प्राप्तिः । दानं च शुद्धिर्विवेकज्ञानस्य 'दैप् शोधने' इत्यस्माद्धातोर्दानपदव्युत्पत्तेः ।

(i) *Adhyayana* - *Adhyayana*, the first kind of *siddhi*, consists of learning while living with his teacher, according to the scriptural injunctions, of the science of *puruṣa* or consciousness and comprehending its true immutable nature. (ii) *Śabda* - *Śabda* is the effect of *adhyayana*. *Śabda* implies the comprehension of the meaning born of study of the word since the cause is treated as the effect (cause is the word and the comprehension of the meaning is the effect). (iii) *Ūha* - *Ūha* is reasoning or argumentation. It consists in the investigation of the meaning of the scripture through reasoning not inconsistent with the same i.e. it must not contradict the teachings of the text. Within *ūha*, we find *parīkṣaṇa* or investigation, which consists in establishing the viewpoint of the

proponent by answering all the doubts and objections of the opponent. This process is also called *manana* or discernment by *āgamins* or the writers of the scriptures. (iv) *Suhṛtprāpti*–Even though one has arrived at the truth by the right process of reasoning, yet one has no confidence in the conclusion, until one has discussed it with a teacher, disciples and fellow-students and received their endorsement. Hence, the acquisition of such friends as teacher, disciples and fellow-students is known as *suhṛtprāpti*. (v) *Dāna* - The term *dāna* means purity arising from discriminative wisdom. This word is derived from the root '*daip*' meaning '*to purify*'.

Sā ca savāsana-saṁśaya-viparyāsānāṁ parihāreṇa viveka-sākṣātkārasya svaccha-pravāhe'vasthāpanam. Sā ca na vinādara-nairantarya-dīrgha-kāla-sevitābhyāsa-paripākād-bhavatīti. Dānena so'pi saṅgṛhītaḥ[58]. Yathā kaścid-ādāvabhihitādhyātmikādi-duḥkha-trayeṇābhibhūto'sya pratīkārāya ūhaṁ śabdam-adhyayanaṁ vā pratipadya jñānam-adhigamya mokṣaṁ yātīti duḥkha-vighātāya yatrohādi-trayam-adhikurute tadapi siddhi-trayam[59].

Tataśca ekādaśendriya-vadhā navānāṁ tuṣṭīnāṁ viparyayāḥ, prakṛtyupādāna-kāla-bhāgyākhyānāṁ pañca-viṣayoparama-tuṣṭīnāṁ ca. Aṣṭānāṁ siddhīnāṁ viparyayā anūhādayaḥ. Sapta-daśa-vadhā buddherevam-ekādaśa saptadaśa cāṣṭāviṁśati bhedā aśakter-abhidhīyante[60]. Atra pratyaya-sarge siddhir-upādeyeti prasiddham-eva. Tannivāraṇa- hetavastu viparyayāśakti-tuṣṭayo heyāḥ[61].

सा च सवासनसंशयविपर्यासानां परिहारेण विवेकसाक्षात्कारस्य स्वच्छप्रवाहेऽवस्थापनम्। सा च न विनादरनैरन्तर्यदीर्घकालसेविताभ्यासपरिपाकाद् भवतीति दानेन सोऽपि सङ्गृहीतः। यथा कश्चिदादावभिहिताध्यात्मिकादिदुःखत्रयेणाभिभूतोऽस्य प्रतीकाराय ऊहं शब्दमध्ययनं वा प्रतिपद्य ज्ञानमधिगम्य मोक्षं यातीति दुःखविघाताय यत्रोहादित्रयमधिकुरुते तदपि सिद्धित्रयम् ।

ततश्च एकादशेन्द्रियवधा नवानां तुष्टीनां विपर्ययाः, प्रकृत्युपादानकालभाग्याख्यानां पञ्चविषयोपरमतुष्टीनां च। अष्टानां सिद्धीनां विपर्यया अनूहादयः। सप्तदशवधा बुद्धेरेवमेकादश सप्तदश चाष्टाविंशति

भेदा अशक्तेरभिधीयन्ते । अत्र प्रत्ययसर्गे सिद्धिरुपादेयेति प्रसिद्धमेव । तन्निवारणहेतवस्तु विपर्ययाशक्तितुष्टयो हेयाः ।

This consists in the process of establishment in the mind of the pure flow of direct discriminative wisdom after having eliminated all doubts and perverse notions alongwith all desires. This purity is not obtainable without the refinement arising from a long, careful and uninterrupted course of practice; hence the word *dāna* or purity includes this practice as a means to *siddhi*. (vi-viii) A human-being, tormented by the three kinds of pain i.e. *ādhyātmika* or intra-organic, *ādhibhautika* or caused by external influences, and *ādhidaivika* or caused by supernatural agencies; desires to terminate them by acquiring the discriminative wisdom with the attainment of *ūhasiddhi*, *adhyayanasiddhi* and *śabdasiddhi* and finally gets *kaivalya* or absolute freedom. Thus he uses the three *siddhis* for the suppression of the three kinds of pain. These three kinds of *siddhi* are termed as *triduḥkhavighāta* or the three-fold suppression of pain. Thus, there are twenty-eight varieties of *aśakti* consisting of the defects of eleven organs, reversal of nine *tuṣṭis* (*prakṛti*, *upādana*, *bhāgya*, *kāla* and withdrawal from five objects of experience) and reversal of eight *siddhis* (*ūha* etc.). The reversal of *tuṣṭis* and *siddhis* are the defects of intellect that along with the defects of eleven organs make up the twenty-eight varieties of *aśakti* already mentioned. Here, it is well known that in the whole range of *pratyaya sarga* or subjective evolution, *siddhi* is the most desired by all. *Viparyaya*, *aśakti* and *tuṣṭi* are obstructions to *siddhi*.

Sarvaṁ pratyupabhogaṁ yasmāt-puruṣasya sādhayati buddhiḥ/
Saiva ca viśinaṣṭi punaḥ pradhāna-puruṣāntaraṁ sūkṣmam[62]//

Puruṣārthasya prayojakatvāt tasya yat-sākṣāt-sādhanaṁ, tat pradhānam. Buddhiścāsya sākṣāt-sādhanaṁ tasmāt-saiva pradhānam. Yathā sarvādhyakṣaḥ sākṣāt-rājārtha-sādhanatayā pradhānam, itare grāmādhyakṣādayas-tamprati guṇabhūtāḥ. Buddhirhi puruṣa-sannidhānāt tac-chāyāpattyā tad-rūpeva sarva-viṣayopabhogaṁ puruṣasya sādhayati. Sa ca buddhau, buddhiśca puruṣa-rūpeveti sā ca puruṣam-upabhojayati. Yathārthālocana-saṅkalpābhimānāśca yat-tad-rūpa-pariṇāmena

buddhāvupasaṅkrāntāḥ, tathendriya-vyāpārā api buddhereva sva-vyāpāreṇādhyavasāyena sahaika-vyāpārī-bhavanti, yathā vā svasainyena saha grāmādhyakṣādi-sainyaṁ sarvādhyakṣasya bhavati[63].

सर्वं प्रत्युपभोगं यस्मात्पुरुषस्य साधयति बुद्धिः ।
सैव च विशिनष्टि पुनः प्रधानपुरुषान्तरं सूक्ष्मम् ॥

पुरुषार्थस्य प्रयोजकत्वात् तस्य यत्साक्षात्साधनं, तत् प्रधानम् । बुद्धिश्चास्य साक्षात्साधनं तस्मात्सैव प्रधानम् । यथा सर्वाध्यक्षः साक्षाद्राजार्थसाधनतया प्रधानम्, इतरे ग्रामाध्यक्षादयस्तम्प्रति गुणभूताः । बुद्धिर्हि पुरुषसन्निधानात् तच्छायापत्त्या तद्रूपेव सर्वविषयोपभोगं पुरुषस्य साधयति । स च बुद्धौ, बुद्धिश्च पुरुषरूपेवेति सा च पुरुषमुपभोजयति । यथार्थालोचनसङ्कल्पाभिमानाश्च यत्तद्रूपपरिणामेन बुद्धावुपसङ्क्रान्ताः, तथेन्द्रियव्यापारा अपि बुद्धेरेव स्वव्यापारेणाध्यवसायेन सहैकव्यापारीभवन्ति, यथा वा स्वसैन्येन सह ग्रामाध्यक्षादिसैन्यं सर्वाध्यक्षस्य भवति ।

It is *buddhi* that provides all worldly object to *puruṣa* for experiences and it is again the same *buddhi* that discriminates the subtle difference between *pradhāna* (*prakṛti*) and *puruṣa*.

Buddhi as means is supreme over others which serves the purpose of *puruṣa* directly. The governor of the country, the immediate and direct agent of the king, is supreme over the village officers and other officials, similarly *buddhi*, the cause of experience of all objects to *puruṣa* by pretending to be the *puruṣa* itself (due to the reflection of *puruṣa* in *buddhi* owing to their close proximity) alone is supreme over other organs.

Anubhava or experience takes place in *buddhi*. *Buddhi* appears as if it has assumed the form of *puruṣa*. Thus *buddhi* makes *puruṣa* to undergo the experiences. Just as *ālocana* or perception, *saṅkalpa* or analysis and *abhimāna* or egotism take the form of the objects and become transferred to *buddhi*, similarly the functions of sense-organs also become identified with *adhyavasāya* or implementable decision which is the function of *buddhi*. It is just like the troops of the village-chief merging with the troops of the governor. In a similar way, *buddhi* accomplishes all things such as *śabda* etc. for the experience of *puruṣa*.

Ahaṅkāraḥ

Abhimāno'haṅkāraḥ[64]***. Yat khalvālocitaṁ mataṁ ca tatra aham-adhikṛtaḥ. Śaktaḥ khalvaham-atra, Madarthā evāmī viṣayāḥ, Matto nānyo'trādhikṛtaḥ kaścid-asti, Ato'ham-asmi iti yo'bhimānaḥ so'sādhāraṇa-vyāpāratvād ahaṅkāraḥ***[65]***. Mahatas-tattvāntaram***[66]***. Tamupajīvya hi budhir-adhyavasyati kartavyam-etan-mayā iti***[67]***.***

Tasmād dvividhaḥ pravartate sargaḥ[68]/
Sāttvika ekādaśakaḥ pravartate vaikṛtād-ahaṅkārāt/
Bhūtādes-tanmātraḥ sa tāmasas-taijasād- ubhayam[69]//

अहङ्कारः

अभिमानोऽहङ्कारः । 'यत् खल्वालोचितं मतं च तत्र अहमधिकृतः' । 'शक्तः खल्वहमत्र', 'मदर्था एवामी विषयाः' 'मत्तो नान्योऽत्राधिकृतः कश्चिदस्ति', 'अतोऽहमस्मि' इति योऽभिमानः सोऽसाधारणव्यापारत्वाद् अहङ्कारः । महतस्तत्त्वान्तरम् । तमुपजीव्य हि बुद्धिरध्यवस्यति कर्तव्यमेतन्मया इति ।

तस्माद् द्विविधः प्रवर्तते सर्गः ।
सात्त्विक एकादशकः प्रवर्तते वैकृतादहङ्कारात् ।
भूतादेस्तन्मात्रः स तामसस्तैजसादुभयम् ॥

Ahaṅkāra

Ahaṅkāra or the I-principle is egotism. *Ahaṅkāra* is perceptible in such ideas as—*'What I have perceived and analyzed belongs to me', 'I am able to do this', 'All these things are for my use', 'There is no one else entitled to it', 'Hence I am'*—the egotism involved in all such notions forms the characteristic function of *ahaṅkāra*. *Ahaṅkāra* is the manifestation of *mahat* or *buddhi*. It is through this *ahaṅkāra* that *buddhi* performs its determinative function appearing in such decisions as—*This is to be done by me*.

From *ahaṅkāra* there manifests two-fold evolution. The set of eleven organs abounding in *sattva guṇa* evolves out of *vaikṛtika** or *sāttvika* form of *ahaṅkāra*. The set of five *tanmātrās* abounding in *tamas guṇa* evolves out of *bhūtādi* or the *tāmasa* form of

ahaṅkāra. Both of them manifest from the *taijasa* or *rājasa* form of *ahaṅkāra*.

* *Yadā rajasābhibhūte sattva-tamasī bhavatastadā tasmāt so'haṅkārastaijasa iti saṁjñāṁ labhate. Sāttviko'haṅkāro vaikṛtiko vaikṛtaḥ. Tāmaso'haṅkāro bhūtādisaṁjñitaḥ. GPB 25*

यदा रजसाभिभूते सत्त्वतमसी भवतस्तदा तस्मात् सोऽहङ्कारस्तैजस इति संज्ञां लभते । सात्त्विकोऽहङ्कारो वैकृतिको वैकृतः । तामसोऽहङ्कारो भूतादिसंज्ञितः। गौ. पा. भा. 25

Vaikṛtika, taijasa and *bhūtādi* are the technical terms which indicate the three aspects of *ahaṅkāra*. *Sattva*-dominated, *rajas*-dominated and *tamas*-dominated *ahaṅkāras* are known as *vaikṛtika, taijasa* and *bhūtādi* respectively.

Indriyāṇi

***Prakāśa-lāghavābhyām-ekādaśaka indriya-gaṇaḥ sāttviko vaikṛtāt sāttvikād- ahaṅkārāt-pravartate*[70]. *Yadyapyeko'haṅkāras-tathāpi guṇabhedodbhavābhibhavābhyāṁ bhinnaṁ kāryaṁ karotīti*[71]. *Sāttvikāhaṅkāropādānakatvam indriyatvam*[72]. *Indrasyātmanaś-cihnatvād indriyam ucyate*[73]. *In iti viṣayāṇāṁ nāma, tāninaḥ viṣayān prati dravantīti indriyāṇi*[74]. *Tāni ca sva-saṁjñābhiś-cakṣurādibhir-uktāni*[75].**

***Buddhīndriyāṇi - Buddher-bāhya-viṣaya-pratipattau dvāra-bhūtatvād buddhīndriyāṇīti*[76].**

***Buddhīndriyāṇi cakṣuḥ śrotra-ghrāṇa-rasana-tvagākhyāni*[77]/**

***Tatra rūpa-grahaṇa-liṅgaṁ cakṣuḥ, śabda-grahaṇa-liṅgaṁ śrotraṁ, gandha-grahaṇa-liṅgaṁ, ghrāṇaṁ, rasana-grahaṇa-liṅgaṁ rasanaṁ, sparśa-grahaṇa-lingaṁ tvak iti jñānendriyāṇāṁ saṁjñā*[78].**

इन्द्रियाणि

प्रकाशलाघवाभ्यामेकादशक इन्द्रियगणः सात्त्विको वैकृतात् सात्त्विकादहङ्कारात्प्रवर्तते । यद्यप्येकोऽहङ्कारस्तथापि गुणभेदोद्भवाभिभवाभ्यां भिन्नं कार्यं करोतीति । सात्त्विकाहङ्कारोपादानकत्वम् इन्द्रियत्वम् । इन्द्रस्यात्मनश्चिह्नत्वाद् इन्द्रियम् उच्यते । इन् इति विषयाणां नाम, तानिनः विषयान् प्रति द्रवन्तीति इन्द्रियाणि । तानि च स्वसंज्ञाभिश्चक्षुरादिभिरुक्तानि।

बुद्धीन्द्रियाणि - बुद्धेर्बाह्यविषयप्रतिपत्तौ द्वारभूतत्वाद् बुद्धीन्द्रियाणीति।

बुद्धीन्द्रियाणि चक्षुः श्रोत्रघ्राणरसनत्वगाख्यानि ।

तत्र रूपग्रहणलिङ्गं चक्षुः, शब्दग्रहणलिङ्गं श्रोत्रं, गन्धग्रहणलिङ्गं घ्राणं, रसनग्रहणलिङ्गं रसनं, स्पर्शग्रहणलिङ्गं त्वक् इति ज्ञानेन्द्रियाणां संज्ञा ।

Indriya

The set of eleven organs, being illuminative, buoyant and abounding in *sattva guṇa* evolve out of the *vaikṛta* or *sāttvika* form of *ahaṅkāra*. Though *ahaṅkāra* is one and uniform, yet, due to the domination or suppression of one or the other *guṇas* i.e. *sattva, rajas* and *tamas*, it evolves products of diverse kinds. *Indriya* or the organ is that which has *sāttvika ahaṅkāra* as its material cause. The organ is the mark of *indra* or consciousness, hence it is called *indriya*. '*In*' means objects of experience. The organ that goes towards '*in*' or the objects of experience, is called *indriya*. They are known by their respective names such as the eye etc. There are three kinds of *indriyas* - 1. *Buddhīndriya* or sense-organ, 2. *Karmendriya* or motor organ and 3. *Manas* or the mind.

1. *Buddhīndriya* : *Buddhīndriya* is the channel through which *buddhi* acquires the knowledge of external objects. *Buddhīndriyas* are- *cakṣus* or the eye, *śrotra* or the ear, *ghrāṇa* or the nose, *rasana* or the tongue, and *tvak* or the skin. Of these *buddhīndriyas*, the organ through which colour is perceived is known as the *eye*, that which perceives sound is the *ear*, that which perceives odour is the *nose*, that which perceives taste is the *tongue*, and that which perceives touch is the *skin*.

***Karmendriyāṇi - Karma kurvantīti karmendriyāṇi*[79].**

***Vāk-pāṇi-pāda-pāyūpasthāni karmendriyāṇyāhuḥ*[80]/**

***Tatra vāg vadati, hastau nānā vyāpāraṁ kurutaḥ*[81]. *Pādau viṣama-sama-nimnonnata-bhūpradeśeṣu krāmataḥ, pāyuḥ yathābhuktānnodaka-malam-utsṛjati. Upastha ānandaṁ karoti putramutpādayatītyarthaḥ*[82].**

***Manaḥ* -**

Ubhayātmakam-atra manaḥ saṅkalpakam-indriyaṁ ca sādharmyāt/
Guṇa-pariṇāmaviśeṣān-nānātvaṁ bāhya-bhedāśca[83]*//*

Ekādaśasvindriyeṣu madhye mana ubhayātmakam, buddhīndriyaṁ karmendriyañca, cakṣurādīnāṁ vāgādīnāṁ ca mano'dhiṣṭhitānām-eva sva-sva-viṣayeṣu pravṛtteḥ[84]*.*

कर्मेन्द्रियाणि - कर्म कुर्वन्तीति कर्मेन्द्रियाणि
वाक्पाणिपादपायूपस्थानि कर्मेन्द्रियाण्याहुः ।

तत्र वाग् वदति, हस्तौ नाना व्यापारं कुरुतः । पादौ विषमसमनिम्नोन्नतभूप्रदेशेषु क्रामतः, पायुः यथाभुक्तान्नोदकमलमुत्सृजति। उपस्थ आनन्दं करोति पुत्रमुत्पादयतीत्यर्थः ।

मनः

उभयात्मकमत्र मनः सङ्कल्पकमिन्द्रियं च साधर्म्यात् ।
गुणपरिणामविशेषान्नानात्वं बाह्यभेदाश्च ॥

एकादशस्विन्द्रियेषु मध्ये मन उभयात्मकम्, बुद्धीन्द्रियं कर्मेन्द्रियञ्च, चक्षुरादीनां वागादीनां च मनोऽधिष्ठितानामेव स्वस्वविषयेषु प्रवृत्तेः ।

2. *Karmendriya*: The organs which perform action are known as *karmendriya*. They are five in number; *vāk* or the organ of speech, *pāṇi* or the hands, *pāda* or the feet, *pāyu* or the organ of excretion and *upastha* or the organ of pleasure and generation. Of these, *vāk* utters; *pāṇi* act variously; *pāda* walk on uneven, even, lower and upper regions; *pāyu* excretes waste product of the diet and *upastha* causes pleasure and generates offspring.

3. *Manas*: *Manas* or the mind possesses the nature of both the sense-organs and the motor-organs. It is the analyzing principle and is also called a *sense-organ*, since it possesses properties common to other organs. Its external diversities are due to the special modification of the three *guṇas* i.e. *sattva*, *rajas* and *tamas*. In other words, among eleven organs, the mind partakes of the nature of both i.e. sense-organs and motor-organs; since the eye etc. and the organ of speech etc. are able to operate on their respective objects only when influenced by the mind.

Karṇam* - *Antaḥ-karaṇaṁ trividham budhir-ahaṅkāro mana iti. Śarīrābhyantara-vartitvād- antaḥ-karaṇam. Daśadhā bāhyaṁ karaṇaṁ*[85]*, viṣayam-ākhyāti viṣaya-saṅkalpābhimānādhyavasāyeṣu kartavyeṣu dvārī-bhavati. Tatra buddhīndriyāṇyālocanena karmendriyāṇi tu yathā-svaṁ vyāpāreṇa*[86]*.

Svālakṣaṇyaṁ vṛttis-trayasya saiṣā bhavatyasāmānyā/
Sāmānya-karaṇa-vṛttiḥ prāṇādyā vāyavaḥ pañca[87]*//*

Mahato'dhyavasāyaḥ ahaṅkārasyābhimānaḥ, saṅkalpo manaso vṛttiḥ vyāpāraḥ[88]*. Trayāṇām-api karaṇānāṁ pañca vāyavo jīvanaṁ vṛttiḥ, tad-bhāve bhāvāt tadabhāve cābhāvāt*[89]*. Tatra prāṇo nasāgra-hṛnnābhi-pādāṅguṣṭha-vṛttiḥ*[90]*, prāṇanāt prāṇa eṣa ityabhidhīyate*[91]*. Apānaḥ kṛkāṭikāpṛṣṭha-pāda-pāyūpastha-pārśva-vṛttiḥ*[92]*. Itaścāpakramaṇād apāna ityucyate*[93]*.*

करणम् - अन्तःकरणं त्रिविधम्- बुद्धिरहङ्कारो मन इति । शरीराभ्यन्तरवर्तित्वादन्तःकरणम् । दशधा बाह्यं करणं, विषयमाख्याति विषयसङ्कल्पाभिमानाध्यवसायेषु कर्तव्येषु द्वारीभवति । तत्र बुद्धीन्द्रियाण्यालोचनेन कर्मेन्द्रियाणि तु यथास्वं व्यापारेण ।

स्वालक्षण्यं वृत्तिस्त्रयस्य सैषा भवत्यसामान्या ।
सामान्यकरणवृत्तिः प्राणाद्या वायवः पञ्च ॥

महतोऽध्यवसायः, अहङ्कारस्याभिमानः, सङ्कल्पो मनसो वृत्तिः व्यापारः। त्रयाणामपि करणानां पञ्च वायवो जीवनं वृत्तिः, तद्भावे भावात् तदभावे चाभावात् । तत्र प्राणो नासाग्रहृन्नाभिपादाङ्गुष्ठवृत्तिः, प्राणनात् प्राण एष इत्यभिधीयते । अपानः कृकाटिकापृष्ठपादपायूपस्थपार्श्ववृत्तिः । इतश्चापक्रमणाद् अपान इत्युच्यते ।

Karaṇa : *Karaṇa* is two-fold - *antaḥkaraṇa* and *bāhyakaraṇa*. *Antaḥkaraṇas* or internal-organs are three in number - *buddhi* or the intellect, *ahaṅkāra* or the I-principle and *manas* or the mind. These three are called *antaḥkaraṇa* due to their locations inside the body. *Bāhyakaraṇa*, the external-organs are ten (five sense-organs and five motor-organs). They are the channels through which the internal-organs operate in *saṅkalpa* or analyzing,

abhimāna or self-identifying and *adhyavasāya* or determining objects. Here, the sense-organs function by perceiving the objects and the motor-organs function by their respective operations on the objects. The specific characteristic of each internal-organ is its essential disposition whereas the five vital-airs such as *prāṇa* etc. (as explained below) are their common dispositions.

The specific disposition of each internal organ is as follows - implementable decision of *buddhi*, egotism of *ahaṅkāra* and analysis of *manas*. The five vital-airs are the very life of the three internal-organs, since the latter exist when they exist and cease to exist when they are absent. Of these five vital-airs, *prāṇa* is located at the tip of the nose, the heart, the navel, the feet and the thumb. It is called *prāṇa*, because it causes the life in all the organs of the body. *Apāna* is located in the nape of the neck, the back, the feet, the anus, the generative organ and the sides. Due to downward movement it is called *apāna*.

Samāno hṛnnābhi-sarva-sandhi-vṛttiḥ, udāno hṛt-kaṇṭha-tālu-mūrdha-bhrū-madhya-vṛttiḥ[94]. Ārohaṇād-arthotkarṣe udāna ityabhidhīyate[95]. Vyānaḥ tvag-vṛttiriti pañca vāyavaḥ[96]. Śarīra - vyāpitayā vyānaḥ[97].

Indriyāṇyekādaśa buddhir-ahaṅkāraśceti trayodaśa-prakāraṁ karaṇam. Kāraka-viśeṣaḥ karaṇam. Na ca vyāpārāveśaṁ vinā kārakatvam[98].

Tadāharaṇa - dhāraṇa - prakāśakaram /
Kāryañca tasya daśadhāhāryaṁ dhāryaṁ prakāśyaṁ ca[99]//

Tatra karmendriyāṇi vāgādīnyāharanti yathā-svam-upādadate sva-vyāpāreṇa vyāpnuvantīti yāvat. Budhyahaṅkāra-manāṁsi tu svavṛttyā prāṇādi-lakṣaṇayā dhārayanti. Buddhīndriyāṇi ca prakāśayanti[100].

Sāmprata-kālaṁ bāhyaṁ trikālam-ābhyantaraṁ karaṇam[101]/

समानो हृन्नाभिसर्वसन्धिवृत्तिः, उदानो हृत्कण्ठतालुमूर्धभ्रूमध्यवृत्तिः। आरोहणादर्थोत्कर्षे उदान इत्यभिधीयते । व्यानः त्वग्वृत्तिरिति पञ्च वायवः। शरीरव्यापितया व्यानः ।

इन्द्रियाण्येकादश बुद्धिरहङ्कारश्चेति त्रयोदशप्रकारं करणम्। कारकविशेषः करणम् । न च व्यापारावेशं विना कारकत्वम् ।

तदाहरणधारणप्रकाशकरम् ।
कार्यञ्च तस्य दशधाहार्यं धार्यं प्रकाश्यं च ॥

तत्र कर्मेन्द्रियाणि वागादीन्याहरन्ति यथास्वमुपाददते स्वव्यापारेण व्याप्नुवन्तीति यावत् । बुद्ध्यहङ्कारमनांसि तु स्ववृत्त्या प्राणादिलक्षणया धारयन्ति । बुद्धीन्द्रियाणि च प्रकाशयन्ति ।

साम्प्रतकालं बाह्यं त्रिकालमाभ्यन्तरं करणम् ।

Samāna is located in the heart, the navel and all the joints. *Udāna* resides in the heart, the throat, the palate, the head and between the eye-brows. Due to upward movement it is called *udāna*. *Vyāna* is located in the skin. It is called *vyāna* because it pervades the whole body. These are five vital-airs.

There are eleven *karaṇas*. *Buddhi* and *ahaṅkāra* are the other two *karaṇas*. Thus, taken together, the *Karaṇas* are thirteen. They all are *karaṇas* or essential active instruments. *Karaṇa* is a special kind of active instrument. Nothing can be an active instrument, unless it has a function. These thirteen organs perform the functions of seizing, sustaining and illuminating. Their objects are of ten kinds. viz. the seized, the sustained, and the illumined. The motor-organs such as *vāk* etc. perform the function of seizing; so to say, they pervade and apprehend their respective objects by their operations over them, while *buddhi*, *ahaṅkāra* and *manas* sustain them by their respective functions in the form of the vital-airs. The sense-organs illuminate their respective objects. The external-organs function in the present and the internal-organs function at all the times (the past, the present and the future).

Tanmātrāṇi

Tāmasād-ahaṅkārad-utpannāni pañca-tanmātrāṇi śabdādīni tānyaviśeṣā ityucyante[102]. Śabda-tanmātraṁ sparśa-tanmātraṁ rūpa-tanmātraṁ rasa-tanmātraṁ gandha-tanmātraṁ[103], devānām-ete sukha-lakṣaṇā viṣayā duḥkha-moha-rahitāḥ[104].

तन्मात्राणि

तामसादहङ्कारादुत्पन्नानि पञ्चतन्मात्राणि शब्दादीनि तान्यविशेषा इत्युच्यन्ते । शब्दतन्मात्रं स्पर्शतन्मात्रं रूपतन्मात्रं रसतन्मात्रं गन्धतन्मात्रं, देवानामेते सुखलक्षणा विषया दुःखमोहरहिताः ।

Tanmātrā

The set of five *tanmātrās* or the subtle elements such as *śabda* etc. is called *aviśeṣa* or non-specific because it evolves out of the *tāmasa* form of *ahaṅkāra*. The five *tanmātrās* are - *śabda* or the subtle sound, *sparśa* or the subtle touch, *rūpa* or the subtle colour, *rasa* or the subtle taste, and *gandha* or the subtle odour. These are the subtle objects apprehended by the highly elevated *yogin* only, and have the characteristic of pleasure being devoid of pain and delusion.

Mahābhūtāni

Śabdādibhyaḥ pañcabhya ākāśādīni pañca-mahābūtāni pūrva-pūrvānupraveśād-eka-dvi-tri-catuṣ-pañca-guṇānyut-padyante[105]. Gandha-tanmātrāt pṛthivī rasa-tanmātrād-āpaḥ rūpa-tanmātrāt tejaḥ sparśa-tanmātrād-vāyuḥ śabda-tanmātrād-ākāśam, ityevam-utpannānyetāni mahābhūtānyete mānuṣāṇāṁ viśeṣāḥ[106].

Ākāśādiṣu sthaleṣu sattva-pradhānatayā kecic-chāntāḥ sukhāḥ prakāśā laghavaḥ, kecid-rajaḥ pradhānatayā ghorā dhuḥkhā anavasthitāḥ, kecit-tamaḥ-pradhānatayā mūḍhā viṣaṇṇā guravaḥ[107].

महाभूतानि

शब्दादिभ्यः पञ्चभ्य आकाशादीनि पञ्चमहाभूतानि पूर्वपूर्वानुप्रवेशादेकद्वित्रिचतुष्पञ्चगुणान्युत्पद्यन्ते । गन्धतन्मात्रात् पृथिवी रसतन्मात्रादापः रूपतन्मात्रात् तेजः स्पर्शतन्मात्राद्वायुः शब्दतन्मात्रादाकाशम्, इत्येवमुत्पन्नान्येतानि महाभूतान्येते मानुषाणां विशेषाः। आकाशादिषु स्थलेषु सत्त्वप्रधानतया केचिच्छान्ताः सुखाः प्रकाशा लघवः, केचिद्रजः प्रधानतया घोरा दुःखा अनवस्थिताः, केचित्तमः प्रधानतया मूढा विषण्णा गुरवः ।

Mahābhūta

The five *mahābhūtas* or the gross elements such as *ākaśa* etc. evolve out of five subtle elements such as *śabda* and so on possessing one, two, three, four, five properties respectively owing to the association with their former gross elements. In other words, from the subtle odour, earth; from the subtle taste, water; from the subtle colour, fire; form the subtle touch, air; and from the subtle sound, ether - these gross elements are evolved. These are *viśeṣa* or specific elements apprehended by ordinary men. Among the gross elements like *ākaśa* etc., abounding in the *sattva* component, some are calm, happy, pleasant and buoyant; some, abounding in the rajas component, are turbulent, miserable, and unstable; some, abounding in the tamas component, are deluded, despondent and sluggish.

Sūkṣmā mātā-pitṛjāḥ saha prabhūtais-tridhā viśesāḥ syuḥ/
Sūkṣmās-teṣāṁ niyatā mātā-pitṛjā nivartante[108]//

Sūkṣmā sūkṣma-dehāḥ parikalpitāḥ, mātā-pitṛjāḥ ṣāṭ-kauśikāḥ. Tatra mātṛto loma-lohita-māṁsāni, pitṛtastu snāyvasthi-majjāna iti ṣaṭ kośāḥ[109]. Mahābhūta-varge ca ghaṭādīnāṁ niveśa iti[110].

Liṅgaṁ pralaya-kāle pradhāne layaṁ gacchati iti liṅgam[111]. Liṅganāj-jñāpanād buddhyādayo liṅgam[112].

सूक्ष्मा मातापितृजाः सह प्रभूतैस्त्रिधा विशेषाः स्युः ।
सूक्ष्मास्तेषां नियता मातापितृजा निवर्तन्ते ॥

सूक्ष्मा सूक्ष्मदेहाः परिकल्पिताः, मातापितृजाः षाट्कौशिकाः । तत्र मातृतो लोमलोहितमांसानि, पितृतस्तु स्नाय्वस्थिमज्जान इति षट् कोशाः। महाभूतवर्गे च घटादीनां निवेश इति।

लिङ्गं प्रलयकाले प्रधाने लयं गच्छति इति लिङ्गम् । लिङ्गनाज्ज्ञापनाद् बुद्ध्यादयो लिङ्गम् ।

Viśeṣa or the specific objects are of three kinds- (i) subtle bodies, (ii) gross bodies, born of parents and (iii) *pañcamahābhūta* or the gross elements. Of these, the subtle bodies are eternal and gross bodies born of parents are perishable. The subtle bodies are

postulated in order to explain certain phenomena. The gross bodies born of father and mother consist of six sheaths. Among these six sheaths hair, blood and flesh are from the mother and arteries, bones and marrow are from the father. These are the six sheaths of the body. The third or the *pañcamahābhūta* includes the pot etc. *Liṅga** or mark is that which gets merged into *pradhāna* at the time of dissolution. The *liṅga* here stands for *buddhi*, *ahaṅkāra*, eleven sense-organs and *pañcatanmātrā*.

* *Liṅgaṁ trayodaśakaraṇasamudāyaḥ. K 41*

लिङ्गं त्रयोदशकरणसमुदायः । कि. 41

As per the commentary on *Sāṁkhyatattvakaumudī* titled *Kiraṇāvalī*, the group of thirteen instruments (five sense-organs, five motor-organs, mind, I-principle and intellect) is known as *liṅga*. Etymologically *liṅga* is that through which the knowledge of *puruṣa* is acquired. In fact, *Liṅga* is a group of thirteen instruments. But when it includes five *tanmātrās* also, is known as *liṅga-śarīra*. However in *Sāṁkhyakārikā, liṅga* refers to *liṅga-śarīra*.

Pūrvotpannam-asaktaṁ niyataṁ mahadādi-sūkṣma-paryantam/ Saṁsarati nirupabhogaṁ bhāvair-adhivāsitaṁ liṅgam[113]//

Pañca-karmendriyāṇi pañca-buddhīndriyāṇi pañca-tanmātrāṇi manobudhir-ahaṅkāra evam-aṣṭādaśa mahadādi-sūkṣma-paryantam[114]. Eṣāṁ samudāyaḥ sūkṣmaṁ śarīram[115]. Śānta-ghora-mūḍhair-indriyair-anvitatvād-viśeṣaḥ[116]. Ṣāṭ-kauśikaṁ śarīraṁ bhogāyatanaṁ vinā sūkṣmaṁ śarīraṁ nirupabhogaṁ tasmāt saṁsarati[117]. Dharmādharma-jnānājñāna-vairāgyāvairāgyaiśvaryānaiśvaryāṇi bhāvāḥ, tad-anvitā buddhiḥ, tad-anvitañca sūkṣmaṁ śarīram-iti tadapi bhāvair-adhivāsitam. Yathā surabhi-campaka-kusuma-samparkād-vastraṁ tadāmoda-vāsitaṁ bhavati. Tasmād-bhāvair-evādhivāsitatvāt-saṁsarati[118].

पूर्वोत्पन्नमसक्तं नियतं महदादिसूक्ष्मपर्यन्तम् ।
संसरति निरुपभोगं भावैरधिवासितं लिङ्गम् ॥

पञ्चकर्मेन्द्रियाणि, पञ्चबुद्धीन्द्रियाणि, पञ्चतन्मात्राणि, मनोबुद्धिरहङ्कार एवमष्टादश महदादिसूक्ष्मपर्यन्तम् । एषां समुदायः सूक्ष्मं शरीरम् । शान्तघोरमूढैरिन्द्रियैरन्वितत्वाद्विशेषः । षाट्कौशिकं शरीरं भोगायतनं विना

सूक्ष्मं शरीरं निरुपभोगं तस्मात् संसरति। धर्माधर्मज्ञानाज्ञानवैराग्या-वैराग्यैश्वर्यानैश्वर्याणि भावाः, तदन्विता बुद्धिः, तदन्वितञ्च सूक्ष्मं शरीरमिति तदपि भावैरधिवासितम् । यथा सुरभिचम्पककुसुमसम्पर्काद्वस्त्रं तदामोदवासितं भवति । तस्माद्भावैरेवाधिवासितत्वात्संसरति ।

The subtle body is *pūrvotpanna** or primitive, *asakta#* or unimpeded, *niyata$* or constant, composed of intellect and the rest down to the *tanmātrās* or subtle elements, incapable of enjoyment, mergent and endowed with dispositions. In other words, the subtle body is the aggregate consisting of eighteen elements i.e. five motor-organs, five sense-organs, five subtle elements, mind, intellect and I-principle. It is also *viśeṣa* or specific equipped with sense-organs which are calm, turbulent and delusive. The subtle body is incapable of having any experience without a physical body of six sheaths or the substratum of the experience of pleasure and pain. And that is why it migrates.

* *Pradhānenādisarge pratipuruṣam-ekaikam-utpāditam. STK 40*

प्रधानेनादिसर्गे प्रतिपुरुषमेकैकमुत्पादितम् । सां.त.कौ. 40

When manifestations from *prakṛti* began, the first object to evolve therefrom was the subtle body, one for each *pusuṣa*

Asaktam avyāhataṁ śilāmapyanupraviśati. STK 40

असक्तम् अव्याहतं शिलामप्यनुप्रविशति । सां.त.कौ. 40

Subtle body is that which can enter into solid stone.

$ *Ā cādisargādā ca mahāpralayādavatiṣṭhate. STK 40*

आ चादिसर्गादा च महाप्रलयादवतिष्ठते । सां.त.कौ. 40

It continues to exist at all times from the first evolution to the final dissolution.

The *bhāvas* or the dispositions are *dharma, adharma, jñāna, ajñāna, vairāgya, avairāgya, aiśvarya* and *anaiśvarya. Buddhi* is endowed with these dispositions and the subtle body is connected to *buddhi*. Thus, the subtle body also becomes endowed with those dispositions. It is just like a piece of cloth becoming perfumed with the sweet fragrance of the *campaka* flower by virtue of the cloth coming into contact with the flower.

Citraṁ yathāśrayamṛte sthāṇvādibhyo vinā yathācchāyā/
Tad-vad-vinā viśeṣair-na tiṣṭhati nirāśrayaṁ liṅgam//
Puruṣārtha-hetukam-idaṁ nimitta-naimittika-prasaṅgena/
Prakṛter-vibhutva-yogān-naṭavad vyavatiṣṭhate liṅgam[119]//

चित्रं यथाश्रयमृते स्थाण्वादिभ्यो विना यथाच्छाया ।
तद्वद्विना विशेषैर्न तिष्ठति निराश्रयं लिङ्गम् ॥
पुरूषार्थहेतुकमिदं निमित्तनैमित्तिकप्रसङ्गेन ।
प्रकृतेर्विभुत्वयोगान्नटवद् व्यवतिष्ठते लिङ्गम् ॥

Thus, being endowed with those dispositions, the subtle body migrates. As a painting cannot stand without support, as a shadow cannot exist without a post, similarly, the *liṅga* also cannot subsist without a support and a specific body. The subtle body, for the sake of the experience of *puruṣa*, performs its parts like an actor through the association with instrumental causes and their effects, and the all-pervasive power of *prakṛti*.

Avyaktam

Kāryaṁ hi kāraṇa-guṇātmakaṁ dṛṣṭaṁ yathā tantvādi-guṇātmakaṁ paṭādikaṁ tathā mahadādi-lakṣaṇenāpi kāryeṇa sukha-duḥkha-moha-rūpeṇa svakāraṇa-gata-sukha-duḥkha-mohātmanā bhavitavyaṁ, tathā ca tat-kāraṇaṁ sukha-duḥkha-mohātmakaṁ pradhānam avyaktam[120]. Prakarotīti prakṛtiḥ[121]. Prakaraṇāt prakṛtiḥ prasava-dharmakatvāt-sā prakṛtiḥ. Na vikṛtir-avikṛtir-anyasmād-anutpatteḥ. Kāraṇam-eva sā na kāryam-ityarthaḥ. Anutpannatvād-utpādakatvācca[122].

अव्यक्तम्

कार्यं हि कारणगुणात्मकं दृष्टं यथा तन्त्वादिगुणात्मकं पटादिकं तथा महदादिलक्षणेनापि कार्येण सुखदुःखमोहरूपेण स्वकारणगतसुखदुःखमोहात्मना भवितव्यं, तथा च तत्कारणं सुखदुःखमोहात्मकं प्रधानम् अव्यक्तम् । प्रकरोतीति प्रकृतिः । प्रकरणात् प्रकृतिः प्रसवधर्मकत्वात्सा प्रकृतिः । न विकृतिरविकृतिरन्यस्मादनुत्पत्तेः । कारणमेव सा न कार्यमित्यर्थः । अनुत्पन्नत्वादुत्पादकत्वाच्च ।

Unmanifest

All effects are found to possess properties similar to those of their respective causes e.g. the cloth possesses properties of the same nature as those of the threads. Similarly, we find that all products like *mahat* etc. are endowed with pleasure, pain and delusion; from which one logically assumes that this must be due to the presence of pleasure, pain and delusion subsisting in their cause. It is thus that the existence of this cause in the shape of the unmanifest or *avyakta* is established. That which evolves is known as *prakṛti*. That which is the *prakaraṇa* or essential cause of the evolution of the universe is *prakṛti*. That which causes the manifestation of other *tattvas* i.e. twenty three elements is *prakrti*. It is also called *avikṛti* because it is not the manifestation of any further cause. It is only the cause, not the effect since it dose not evolve from any superior cause.

Mūla-prakṛtir-avikṛtir-mahadādyāḥ prakṛti-vikṛtayaḥ sapta/
Ṣoḍaśakastu vikāro na prakṛtir-na vikṛtiḥ puruṣaḥ[123]//

Pradhānaṁ sattva-rajas-tamasāṁ sāmyāvasthā[124]. Prakarṣeṇa dhīyate sthāpyate atrākhilam-iti pradhānam[125]. Vyaktotpatti-kāraṇam[126]. Guṇānāṁ sattva-rajas-tamasām-aṅgāṅgi- bhāva-gamanād-viśeṣa-gṛhītiḥ[127].

Jahad-dharmāntaraṁ pūrvam-upādatte yadā param/
Tattvād-apracyuto dharmī pariṇāmaḥ sa ucyate[128]//

Yadā tvaṅga-bhāvam-agacchanto nirlikhita-viśeṣā vyavatiṣṭhante tadā avyaktam ityucyante[129]. Guṇānām-evāvasthāntarāpekṣaḥ kārya-kāraṇa-bhāvaḥ. Sūkṣmāṇāṁ murti-lābhaḥ kāryam. Nivṛtti-viśeṣāṇām-avibhāgātmanāvasthānaṁ kāraṇam-ityayaṁ siddhāntaḥ[130].

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त ।
षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥

प्रधानं सत्त्वरजस्तमसां साम्यावस्था। प्रकर्षेण धीयते स्थाप्यते अत्राखिलमिति प्रधानम्। व्यक्तोत्पत्तिकारणम्। गुणानां सत्त्वरजस्तमसामङ्गाङ्गिभावगमनाद्विशेषगृहीतिः ।

जहद्धर्मान्तरं पूर्वमुपादत्ते यदा परम् ।
तत्त्वादप्रच्युतो धर्मी परिणामः स उच्यते ॥

यदा त्वङ्गभावमगच्छन्तो निर्लिखितविशेषा व्यवतिष्ठन्ते तदा अव्यक्तम् इत्युच्यन्ते । गुणानामेवावस्थान्तरापेक्षः कार्यकारणभावः । सूक्ष्माणां मूर्तिलाभः कार्यम् । निवृत्तिविशेषाणामविभागात्मनावस्थानं कारणमित्ययं सिद्धान्तः।

The primal nature or *prakṛti* is non-evolute. The group of seven elements, beginning with mahat and the others* are both evolvents and evolutes. But the sixteen# are only evolutes. *Puruṣa* is neither the evolvent nor the evolute. *Prakṛti* is also called *pradhāna* or primordial because it represents the three *guṇas* i.e. *sattva*, *rajas* and *tamas* in the state of equilibrium. *Pradhāna* is that in which everything is rightly contained. It also causes the manifestation of *vyakta* i.e. *mahat* etc. Specific manifestation is the outcome of the mutual relationship between the three *guṇas* i.e. *sattva*, *rajas* and *tamas*, as limb and the possessor of limb. The dominant among the three is termed as *aṅgī* (the possessor of the limb) while the other two *guṇas* shall become the *aṅgas* (the limbs). A property-holder, when deserts one property and accepts another by retaining its own nature, is called *pariṇāma* or the manifestation. When the three *guṇas* are independent of each-other and reside in their own respective pristine states, it goes back to the state of *avyakta* or unmanifest.

* *Mahat-tattvam ahaṅkāraḥ śabdaḥ sparśaḥ rūpaṃ raso gandhaśceti. K 3*

महत्तत्त्वम् अहङ्कारः शब्दः स्पर्शः रूपं रसो गन्धश्चेति । कि. 3

Mahat, ahaṅkāra, śabdatanmātrā, sparśatanmātrā, rūpatanmātrā, rasatanmātrā and *gandhatanmātrā*.

Pañca-mahāhbūtāni, ekādaśendriyāṇi ceti ṣoḍaśako gaṇaḥ. K 3

पञ्चमहाभूतानि एकादशेन्द्रियाणि चेति षोडशको गणः । सां.त.कौ. 3

Mind, five sense-organs, five motor-organs and five gross elements.

The *kāryakāraṇabhāva* or cause-effect-existance is that where a change from the state of equilibrium to the state of unequilibrium of the three *guṇas* is expected. *Kārya* or the effect is that which

contains a gross state evolving out of subtle state. Coming back from gross to the subtle and dissolving into undivided state is known as *kāraṇa*, the cause.

Hetumad-anityam-avyāpi sakriyam-anekam-āśritaṁ liṅgam/
Sāvayavaṁ paratantraṁ vyaktaṁ viparītam-avyaktam[131]//

Avyaktam ahetumat anutpannatvāt. Nityam akāraṇavattvāt. Vyāpī sarva-gatatvāt ābrahma-stamba-paryantaṁ puruṣavat vyāpya pradhānam-avasthitam. Niṣkriyaṁ sarva-vyāpakatvāt. Ekaṁ sarva-kāraṇatvāt. Anāśritaṁ prabhaviṣṇutvāt. Aliṅgam anutpattikatvāt. Niravayavam amūrttatvāt. Svatantraṁ sarvotpatti-kāraṇatvāt[132].

Triguṇam-aviveki viṣayaḥ sāmānyam-acetanaṁ prasavadharmi/
Vyaktaṁ tathā pradhānam[133] //
Prītyaprīti-viṣādātmakāḥ prakāśa-pravṛtti-niyamārthāḥ /
Anyo'nyābhibhavāśraya-janana-mithuna-vṛttayaśca guṇāḥ[134]//

हेतुमदनित्यमव्यापि सक्रियमनेकमाश्रितं लिङ्गम् ।
सावयवं परतन्त्रं व्यक्तं विपरीतमव्यक्तम् ॥

अव्यक्तम् अहेतुमत् अनुत्पन्नत्वात् । नित्यम् अकारणवत्त्वात् । व्यापी सर्वगतत्वात् आब्रह्मस्तम्बपर्यन्तं पुरुषवत् व्याप्य प्रधानमवस्थितम् । निष्क्रियं सर्वव्यापकत्वात् । एकं सर्वकारणत्वात् । अनाश्रितं प्रभविष्णुत्वात् । अलिङ्गम् अनुत्पत्तिकत्वात् । निरवयवम् अमूर्त्तत्वात् । स्वतन्त्रं सर्वोत्पत्तिकारणत्वात्।

त्रिगुणमविवेकि विषयः सामान्यमचेतनं प्रसवधर्मि ।
व्यक्तं तथा प्रधानम् ॥
प्रीत्यप्रीतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः ।
अन्योऽन्याभिभवाश्रयजननमिथुनवृत्तयश्च गुणाः॥

The manifest or the evolved is caused, non-eternal, non-pervasive, mobile, manifold, dependent, mergent, aggregate of parts and subordinate. The unmanifest or the unevolved is the exact opposite.

The unmanifest is without a cause, because it is not produced. The unmanifest is eternal, since it does not possess any cause. The unmanifest is all-pervading like *puruṣa* on account of its

omnipresence from micro to macro levels. The unmanifest is inactive due to all-pervasiveness. The unmanifest is one, because it causes all other manifests. The unmanifest is unsupported, because it provides support for all manifests. The unmanifest is non-mergent, because it is not produced. The unmanifest is partless, for it is grossless. The unmanifest is independent, since everything evolves from it.

The manifest (*vyakta*) or the evolved is composed of the three *guṇas* or constituents, is indiscriminative, the object of experience, common, non-intelligent, and productive. So also is *pradhāna* (*avyakta* or *prakṛti*), the primordial nature.

The nature and function of the *guṇas* : The *guṇas* or the constituents of *prakṛti* are of the nature of pleasure, pain and delusion and serve to illumine, to act and to restrain. They are mutually dominating, supportive, productive and co-operative.

***Yo hi kaścit kvacit prītiṁ labhate tatra ārjavam-ārdava-satya-śauca-hrī-buddhi-kṣamānukampā-jñānādi ca, tat sattvaṁ pratyetavyam*[135]*. Yo hi kaścit kadācit kvacid aprītim-upalabhate tatra dveṣa-droha-matsara-nindā-stambhotkaṇṭhā-nikṛti-vañcanā-bandha-vadhacchedanāni ca tad rajaḥ pratyetavyam*[136]*. Yo hi kaścid kadācit kvacit moham-upalabhate tatra ajñāna-madālasya-bhaya-dainyākarmaṇyatā-nāstikya-viṣāda-svapnādi ca, tat tamaḥ pratyetavyam*[137]*. Yathā tailāgni-vartikā-saṁyogāt paraspara-virudhā api padārthāḥ saṁhatya ekam-artham prakāśa-rūpaṁ niṣpādayantyevaṁ guṇā api paraspara-viruddhāḥ saṁhatya puruṣārthaṁ kurvanti*[138]*. Yadā sattvam-utkaṭaṁ bhavati tadā rajas-tamsī abhibhūya svaguṇena prīti-prakāśātmakenāvatiṣṭhate yadā rajas-tadā sattva-tamasī aprīti-pravṛttyātmanā dharmeṇa, yadā tamas-tadā sattva-rajasī viṣāda-sthityātmakena iti*[139]**.

यो हि कश्चित् क्वचित् प्रीतिं लभते तत्र आर्जवमार्दवसत्यशौचह्रीबुद्धिक्षमानुकम्पाज्ञानादि च, तत् सत्त्वं प्रत्येतव्यम् । यो हि कश्चित् कदाचित् क्वचिद् अप्रीतिमुपलभते तत्र द्वेषद्रोहमत्सरनिन्दास्तम्भोत्कण्ठानिकृतिवञ्चनाबन्धवधच्छेदनानि च तद् रजः प्रत्येतव्यम् । यो हि कश्चित् कदाचित् क्वचित् मोहमुपलभते तत्र अज्ञानमदालस्यभयदैन्याकर्मण्यतानास्तिक्यविषादस्वप्नादि च, तत् तमः प्रत्येतव्यम्। यथा तैलाग्निवर्तिकासंयोगात् परस्परविरूद्धा अपि पदार्थाः संहत्य एकमर्थं प्रकाशरूपं निष्पादयन्त्येवं गुणा अपि परस्परविरुद्धाः संहत्य पुरुषार्थं कुर्वन्ति। यदा सत्त्वमुत्कटं भवति तदा रजस्तमसी अभिभूय स्वगुणेन प्रीतिप्रकाशात्मकेनावतिष्ठते यदा रजस्तदा सत्त्वतमसी अप्रीतिप्रवृत्त्यात्मना धर्मेण, यदा तमस्तदा सत्त्वरजसी विषादस्थित्यात्मकेन इति ।

Wherever a person gets pleasure, there exist simplicity, softness, truth, purity, shyness, intelligence, forgiveness, compassion, knowledge etc. These are known as *sattva*. Whenever and wherever a person gets pain, there exist hatred, hostility, jealousy, criticism, rigidity, longing, wickedness, fraudulence, bondage, killing, loss of body-organs etc. These are the manifestations of *rajas*. Whenever a person gets deluded, there exist ignorance, lustful passion, laziness, fear, humiliation, uselessness, heterodoxy, sadness, dream etc. These represent *tamas*. Just as oil, flame and a wick, though opposite to each other, collectively cause a single purpose i.e. illumination of an object, similarly, *sattva*, *rajas* and *tamas*, although contrary to one another, collectively fulfill a common purpose. When *sattva* dominates over *rajas* and *tamas*, then at that time it suppresses the other two *guṇas* (*rajas* and *tamas*) with its characteristics, and manifests itself as pleasure and illumination. When *rajas* dominates over *sattva* and *tamas*, then it does so with its characteristics of pain and activity. When *tamas* dominates over *sattva* and *rajas*, then it does so through its characteristics of delusion and fixture.

Sattvaṁ laghu prakāśakam-iṣṭam-upaṣṭambhakaṁ calaṁ ca rajaḥ/
Guru-varaṇakam-eva tamaḥ pradīpa-vac-cārthato vṛttiḥ*[140]*//
Avivekyādeḥ siddhis-traiguṇyāt-tad-viparyayābhāvāt/
Kāraṇa-guṇātmakatvāt-kāryasyāvyaktam-api siddham//
Bhedānāṁ parimāṇāt samanvayāt śaktitaḥ pravṛtteśca/
Kāraṇa-kārya-vibhāgād-avibhāgād-vaiśvarūpyasya //
Kāraṇam-astyavyaktaṁ pravartate triguṇataḥ samudayācca/
Pariṇāmataḥ salilavat prati-prati-guṇāśraya-viśeṣāt*[141]*//

सत्त्वं लघु प्रकाशकमिष्टमुपष्टम्भकं चलं च रजः ।
गुरुवरणकमेव तमः प्रदीपवच्चार्थतो वृत्तिः॥

अविवेक्यादेः सिद्धिस्त्रैगुण्यात्तद्विपर्ययाभावात् ।
कारणगुणात्मकत्वात्कार्यस्याव्यक्तमपि सिद्धम् ॥
भेदानां परिमाणात् समन्वयात् शक्तितः प्रवृत्तेश्च ।
कारणकार्यविभागादविभागाद्वैश्वरूप्यस्य ॥
कारणमस्त्यव्यक्तं प्रवर्तते त्रिगुणतः समुदयाच्च ।
परिणामतः सलिलवत् प्रतिप्रतिगुणाश्रयविशेषात् ॥

Sattva is considered to be light and illuminating; *rajas* to be stimulating and mobile, *tamas* to be heavy and enveloping. Indiscriminativeness and the rest of the properties of the manifest or *vyakta* are proved on account of the influence of the three *guṇas*. These are non-existents in *puruṣa*. Similarly, the unmanifest or *avyakta* is also proved to be composed of the three *guṇas*, since the effect always possesses the properties of the cause.

Avyakta kāraṇa or the unmanifest cause exists because of the finite nature of specific objects of the manifests; homogeneity that possesses common forms among different things i.e. pleasure, pain and delusion; evolution being due to the efficiency of the cause; the differentiation between cause and effect; the non-differentiation of the whole world of manifests; its operation through the three *guṇas* by combination and modification, like water, by the specific nature residing in the respective *guṇas*.

Jñaḥ

Cetanāśakti-rūpattvāccitraṁ guṇa-vṛttaṁ jānātīti jñaḥ[142]. Jñaḥ puruṣaḥ[143]. Puri liṅge śeta iti puruṣaḥ[144].Puruṣastu sukhādyananusaṅgī cetanaḥ[145]. Cetano hi draṣṭā bhavati nācetanaḥ, sākṣī ca darśita-viṣayo bhavati. Yasmai pradarśyate viṣayaḥ sa sākṣī[146], yathā hi loke'rthi-pratyarthinau vivāda-viṣayaṁ sākṣiṇe darśayata evaṁ prakṛtirapi svacaritaṁ viṣayaṁ puruṣāya darśayatīti puruṣaḥ sākṣī[147].

ज्ञः

चेतनाशक्तिरूपत्वाच्चित्रं गुणवृत्तं जानातीति ज्ञः । ज्ञः पुरुषः । पुरि

लिङ्गे शेत इति पुरुषः । पुरुषस्तु सुखाद्यननुसङ्गी चेतनः । चेतनो हि द्रष्टा भवति नाचेतनः, साक्षी च दर्शितविषयो भवति । यस्मै प्रदर्श्यते विषयः स साक्षी, यथा हि लोकेऽर्थिप्रत्यर्थिनौ विवादविषयं साक्षिणे दर्शयत एवं प्रकृतिरपि स्वचरितं विषयं पुरुषाय दर्शयतीति पुरुषः साक्षी ।

Knower

That which perceives various operations of *guṇas* through the power of consciousness is known as *jña* or the knower, the *puruṣa*. The term *puruṣa* literally means one who lies in the subtle body. This *puruṣa* is sentient and totally unaffected by pleasure, pain and delusion. A sentient being alone can be a witness and not an insentient being. One becomes a *sākṣī* or the witness only when objects are shown to him; *puruṣa* is *sākṣī*, since to whom all objects are exhibited [by *prakṛti* for the benefit of *puruṣa*]. In daily life, we find that the two parties of a dispute show the object of the dispute to the witness. In a similar way, *prakṛti* also exhibits its manifestations to *puruṣa*, who thus becomes *sākṣī* or the witness.

***Saṅghāta-parārthatvāt triguṇādi-viparyayād-adhiṣṭhānāt/
Puruṣo'sti bhoktṛ-bhāvād kaivalyārthaṁ pravṛtteśca//
Janana-maraṇa-karaṇānāṁ pratiniyamād-ayugapat-pravṛtteśca/
Puruṣa-bahutvaṁ siddhaṁ traiguṇya-viparyayāccaiva//
Tasmācca viparyāsāt-siddhaṁ sākṣitvam-asya puruṣasya/
Kaivalyaṁ mādhyasthyaṁ draṣṭṛtvam-akartṛ-bhāvaśca[148]//***

संघातपरार्थत्वात् त्रिगुणादिविपर्ययादधिष्ठानात् ।
पुरुषोऽस्ति भोक्तृभावाद् कैवल्यार्थं प्रवृत्तेश्च ॥
जननमरणकरणानां प्रतिनियमादयुगपत्प्रवृत्तेश्च ।
पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्चैव ॥
तस्माच्च विपर्यासात्सिद्धं साक्षित्वमस्य पुरुषस्य ।
कैवल्यं माध्यस्थ्यं द्रष्टृत्वमकर्तृभावश्च ॥

This *puruṣa*, distinct from *vyakta* and *avyakta*, exists because all aggregates of components [within *prakṛti*] are for the sake of another and that is *puruṣa*; owing to the absence of the three *guṇas* and the other properties in *puruṣa*; since there must be a controlling

agency and that is *puruṣa*; because there must be an experiencer and that is *puruṣa*; and because of the tendency of activities towards the final goal i.e. *kaivalya* or the liberation. The multiplicity of *puruṣa* is established through the individual allotment of birth, death and the instruments of cognition and action; through the non-simultaneous activities of the instruments and through the diverse modifications due to the three *guṇas*. And from the above contrast, it follows that *puruṣa* is a *sākṣī* or witness, *kevala** or free from misery, *madhyastha#* or neutral, *draṣṭā$* or spectator and *akartā+* or non-agent.

* *Ātyantiko duḥkhatrayābhāvaḥ kaivalyam. STK 19*

आत्यन्तिको दुःखत्रयाभावः कैवल्यम् । सां.त.कौ. 19

Kaivalya or solitariness is the absolute cessation of three kinds of pain i.e. *ādhyātmika*, *ādhidaivika* and *ādhibhautika*.

 # Mādhyasthyaṁ madhyasthabhāvaḥ. GPB 19, Puruṣo'pyeṣu guṇeṣu vartamāneṣu na pravartate. Ibid, Mādhyasthaṁ tāṭasthyena vartamānatvaṁ, sukhādiśūnyatvena rāgadveṣarāhityam-iti yāvat. SB 19

माध्यस्थ्यं मध्यस्थभावः । गौ. पा. भा. 19 पुरुषोऽप्येषु गुणेषु वर्तमानेषु न प्रवर्तते । गौ. पा. भा. 19 माध्यस्थं ताटस्थ्येन वर्तमानत्वं, सुखादिशून्यत्वेन रागद्वेषराहित्यमिति यावत् । सा. बो. 19

Mādhyasthya or neutrality means the state of being without the three *guṇas* (*sattva*, *rajas* and *tamas*) with their respective products pleasure, pain and delusion

$ Na cācetano viṣayo vā śakyo viṣayaṁ darśayitum iti caitanyād-aviṣayatvācca bhavati sākṣī. Ata-eva draṣṭāpi bhavati. STK 19

न चाचेतनो विषयो वा शक्यो विषयं दर्शयितुम् इति चैतन्यादविषयत्वाच्च भवति साक्षी । अतएव द्रष्टापि भवति । सां.त.कौ. 19

An object can not be exhibited to *prakṛti*, since it is insentient. *Sakṣī* or the witness is *puruṣa*, because it sees the object exhibited by *prakṛti*. *Sakṣī* is also known as *draṣṭā*.

 # Vivekitvād-aprasavadharmitvāc-cākarteti siddham. STK 19

विवेकित्वादप्रसवधर्मित्वाच्चाकर्तेति सिद्धम् । सां.त.कौ. 19

The *akartṛtva* or non-agentship of *puruṣa* is proved from its being discriminative and non-producing.

Ṣaṣṭi-tantre ṣaṣṭi-saṅkhyākāḥ padārthāḥ*[149]*.
Pradhānāstitvam-ekatvam-arthavattvam-athānyatā/
Pārārthyaṁ ca tathānaikyaṁ viyogo yoga eva ca//
Śeṣa-vṛttir-akartṛtvaṁ maulikārthāḥ smṛtā daśa/
Viparyayaḥ pañca-vidhas-tathoktā nava tuṣṭayaḥ//
Karaṇānām-asāmarthyam-aṣṭāviṁśatidhā matam/
Iti ṣaṣṭiḥ padārthānām-aṣṭābhiḥ saha siddhibhiḥ*[150]*//

Seyaṁ ṣaṣṭi-padārthī kathitā*[151]*. Ekatvam-arthavattvam, pārāthyaṁ ca pradhānam-adhikṛtyoktam, anyatvam-akartṛtvaṁ bahutvam ceti puruṣam-adhikṛtya, astitvaṁ viyogo yogaścetyubhayam-adhikṛtya, sthitiḥ sthūla-sūkṣmam-adhikṛtya*[152]*.

षष्टितन्त्रे षष्टिसङ्ख्याकाः पदार्थाः ।

प्रधानास्तित्वमेकत्वमर्थवत्त्वमथान्यता ।
पारार्थ्यं च तथानैक्यं वियोगो योग एव च ॥
शेषवृत्तिरकर्तृत्वं मौलिकार्थाः स्मृता दश ।
विपर्ययः पञ्चविधस्तथोक्ता नव तुष्टयः ॥
करणानामसामर्थ्यमष्टाविंशतिधा मतम् ।
इति षष्टिः पदार्थानामष्टाभिः सह सिद्धिभिः ॥

सेयं षष्टिपदार्थी कथिता । एकत्वमर्थवत्त्वं, पारार्थ्यं च प्रधानमधिकृत्योक्तम्, अन्यत्वमकर्तृत्वं बहुत्वं चेति पुरुषमधिकृत्य, अस्तित्वं वियोगो योगश्चेत्युभयमधिकृत्य, स्थितिः स्थूलसूक्ष्ममधिकृत्य ।

There are sixty elements in *Ṣaṣṭitantra* (one of the oldest and authentic, though unavailable texts of the *Sāṁkhya* system). These are:

1. The existence of *pradhāna*.
2. The singleness of *pradhāna*.
3. The objectiveness of *pradhāna* to *puruṣa*.
4. Distinctiveness of *pradhāna* from *puruṣa*.
5. The subordination of *pradhāna* to *puruṣa*.
6. Plurality of *puruṣa*.

7. Disjunction of *puruṣa* from *pradhāna* at the time of *kaivalya*.

8. Conjunction of *pradhāna* and *puruṣa* in the beginning.

9. Subtle and gross elements.

10. Non-agentship of *puruṣa*.

These are the ten fundamental principles of *Sāṁkhya*. Added to the above are the:

1. Five forms of *viparyaya*.

2. Nine forms of *tuṣṭi*.

3. Twenty eight forms of *aśakti*.

4. Eight forms of *siddhi*.

These are the sixty elements mentioned above. Singleness, objectiveness, and subordination have been said in relation to *prakṛti*; distinctness, non-agentship and plurality are in relation to *puruṣa*; existence, disjunction and conjunction are said in relation to both and abiding is in relation to the things subtle and gross.

References

1. *GPB 2*
2. *SK 21-22*
3. *GPB 22*
4. *SK 23*
5. *STK 23*
6. *GPB 23*
7. *SK 23*
8. *ST 23*
9. *GPB 23*
10. *STK 23*
11. *GPB 23*
12. *STK 23*
13. *Ibid*
14. *GPB 23*
15. *SK 23*
16. *MV 43*
17. *Ibid*

18. *Ibid*
19. *Ibid*
20. *GPB 43*
21. *STK 46*
22. *YD 24*
23. *SK 46*
24. *STK 46*
25. *YD 46*
26. *GPB 46*
27. *MV 46*
28. *GPB 46*
29. *STK 46*
30. *SK 47*
31. *STK 47*
32. *SK 48*
33. *STK 48*
34. *Ibid*
35. *Ibid*
36. *Ibid*
37. *Ibid*
38. *Ibid*
39. *SK 49*
40. *STK 49*
41. *Ibid*
42. *SK 50*
43. *YD 50*
44. *STK 50*
45. *Ibid*
46. *Ibid*
47. *Ibid*
48. *Ibid*
49. *Ibid*
50. *GPB 50*
51. *SK 51*
52. *STK 51*
53. *Ibid*
54. *Ibid*

55. *Ibid*
56. *Ibid*
57. *Ibid*
58. *Ibid*
59. *MV 51*
60. *Ibid*
61. *STK 51*
62. *SK 37*
63. *STK 37*
64. *SK 24*
65. *STK 24*
66. *YD 24*
67. *STK 24*
68. *SK 24*
69. *Ibid 25*
70. *STK 25*
71. *Ibid*
72. *Ibid 26*
73. *Ibid*
74. *MV 26*
75. *STK 26*
76. *YD 26*
77. *SK 26*
78. *STK 26*
79. *GPB 26*
80. *SK 26*
81. *GPB 26*
82. *MV 26*
83. *SK 37*
84. *STK 27*
85. *Ibid 33*
86. *Ibid*
87. *SK 29*
88. *STK 29*
89. *Ibid*
90. *Ibid*
91. *MV 29*

92. *STK 29*
93. *MV 29*
94. *STK 29*
95. *MV 29*
96. *STK. 29*
97. *MV 29*
98. *STK. 32*
99. *SK 32*
100. *STK 32*
101. *SK 33*
102. *MV 38*
103. *GPB 38*
104. *Ibid*
105. *MV 38*
106. *GPB 38*
107. *STK 38*
108. *SK 39*
109. *STK 39*
110. *Ibid*
111. *MV 40*
112. *STK 40*
113. *SK 40*
114. *MV 40*
115. *STK 40*
116. *Ibid*
117. *Ibid*
118. *Ibid*
119. *SK 41-42*
120. *STK 14*
121. *Ibid*
122. *MV 3*
123. *SK 3*
124. *STK 3*
125. *MV 15*
126. *Ibid 2*
127. *YD 2*
128. *Ibid 16*

129. *Ibid 2*
130. *Ibid 3*
131. *SK 10*
132. *MV 10*
133. *SK 11*
134. *Ibid 12*
135. *MV 12*
136. *Ibid*
137. *Ibid*
138. *Ibid 13*
139. *GPB 12*
140. *SK 13*
141. *SK 14-16*
142. *YD 2*
143. *GPB 2*
144. *STK 55*
145. *Ibid 5*
146. *Ibid 19*
147. *Ibid*
148. *SK 17-19*
149. *SNB 72*
150. *STK 72*
151. *Ibid*
152. *Ibid*

Chapter - II

Pramāṇamīmāṁsā

Pramīyate'neneti nirvacanāt pramāṁ prati karaṇatvam-avagamyate. Tac-cāsandigdhāviparītānadhigata-viṣayā citta-vṛttiḥ[1]. Yā citta-vṛttiḥ sā pramā[2]. Bodhaśca pauruṣeyaḥ phalaṁ pramā, tat-sādhanaṁ pramāṇam iti[3]. Sā mukhyā prametyarthaḥ.

Sāṅkhya-naye kaścid-arthaḥ pramāṇam-eva, yathā cakṣurādiḥ, 'ayaṁ ghaṭaḥ' iti bauddha-pramāyā janakatvāt. Kaścit pramā-pramāṇobhaya-rūpaḥ, yathā cittavṛttiḥ. Eṣā hi cakṣurādi-janyatvena pramā iti pauruṣeya-bodhaṁ puruṣa-niṣṭhajñāna-rūpa-phala-pramāṁ prati karaṇatvena ca pramāṇam-iti vyavahṛyate. Kaścit pramaiva, yathā pauruṣeya-bodhaḥ.

प्रमाणमीमांसा

प्रमीयतेऽनेनेति निर्वचनात् प्रमां प्रति करणत्वमवगम्यते। तच्चासन्दिग्धाविपरीतानधिगतविषया चित्तवृत्तिः। या चित्तवृत्तिः सा प्रमा। बोधश्च पौरुषेयः फलं प्रमा, तत्साधनं प्रमाणमिति। सा मुख्या प्रमेत्यर्थः।

साङ्ख्यनये कश्चिदर्थः प्रमाणमेव, यथा चक्षुरादिः, 'अयं घटः' इति बौद्धप्रमाया जनकत्वात्। कश्चित् प्रमाप्रमाणोभयरूपः, यथा चित्तवृत्तिः। एषा हि चक्षुरादिजन्यत्वेन प्रमा इति पौरुषेयबोधं पुरुषनिष्ठज्ञानरूपफलप्रमां प्रति करणत्वेन च प्रमाणम् इति व्यवहृयते। कश्चित् प्रमैव, यथा पौरुषेयबोधः।

Epistemology

Pramāṇa is that by which *pramā* or the valid knowledge is

acquired. The etymology helps us to know that *pramāṇa* is the essential means of valid knowledge. *Pramāṇa*, in fact, is *cittavṛtti*, the intellectual disposition which causes the cognition of the doubtless, the irrefutable and the initially unknown object. This is known as *secondary pramā*. The *primary pramā* is the result of the cognitive process, based on the relationship between *secondary pramā* or the intellectual disposition synchronized with the object which is then perceived as such by the *puruṣa*, the reflected consciousness.

The *Sāṁkhya* system, before going deep into the analysis of the *pramāṇas*, attempts to clearly define and differentiate between *pramāṇa*, *pramā*, *pramātā*, *prameya* and *sākṣī*. The sense-organs like the eye etc. are only *pramāṇas*. The eye etc. are instrumental (*pramāṇa*) in the generation of *cittavṛtti*, the intellectual disposition that '*This is a pot*'. *Cittavṛtti*, the intellectual disposition is both *pramā*, the secondary knowledge as well as *pramāṇa*, the instrumental one. In so far as it is required by the eye etc., it is *pramā*, the secondary knowledge, but as it is further instrumental in the knowledge of a particular object in *puruṣa*, hence it is *pramāṇa*, the essential means of knowledge in that respect. *Kevala pramā*, the only valid knowledge is the awareness of *cittavṛtti*, the intellectual disposition of a particular object in *puruṣa*, the reflected consciousness.

***Ghaṭam-ahaṁ jānāmi iti puruṣaniṣṭha-bodhasya phala-rūpatvena kasyāpi karaṇatvābhāvāt. Kaścit pramātaiva, yathā buddhi-pratibimbitaṁ caitanyaṁ, buddhi- pratibimbita-cetanasya pramāyā āśrayatvāt. Kaścit sākṣī eva, yathā buddhi-vṛttyupahita-citiḥ. Buddhi-vṛttyupahita-śuddha-cetanasya sākṣi-mātratvād-iti*[4].**

***Prameyaṁ pradhānaṁ buddhir-ahaṅkāraḥ pañca-tanmātrāṇi ekādaśendriyāṇi pañca-māhābhutāni puruṣa iti, etāni pañca-viṁśati-tattvāni*[5]. *Visinvanti viṣayiṇam-anubadhnanti svena rūpeṇa nirūpaṇīyaṁ kurvantīti yāvat, viṣayāḥ pṛthivyādayaḥ sukhādayaśca. Asmadādīnām-aviṣayāśca tanmātra-lakṣaṇā yogināṁ-ūrdhva-srotasāṁ ca viṣayāḥ*[6].**

Dṛṣṭam-anumānam-āpta-vacanaṁ ca sarva-pramāṇa-siddhatvāt/
***Trividhaṁ pramāṇam-iṣṭaṁ prameya-siddhiḥ pramāṇāddhi*[7]//**

घटमहं जानामि इति पुरुषनिष्ठबोधस्य फलरूपत्वेन कस्यापि करणत्वाभावात् । कश्चित् प्रमातैव, यथा बुद्धिप्रतिबिम्बितं चैतन्यम्, बुद्धिप्रतिबिम्बितचेतनस्य प्रमाया आश्रयत्वात् । कश्चित् साक्षी एव, यथा बुद्धिवृत्त्युपहितचितिः । बुद्धिवृत्त्युपहितशुद्धचेतनस्य साक्षिमात्रत्वादिति ।

प्रमेयं प्रधानं बुद्धिरहङ्कारः पञ्चतन्मात्राणि एकादशेन्द्रियाणि पञ्चमहाभूतानि पुरुष इति, एतानि पञ्चविंशतितत्त्वानि । विसिन्वन्ति विषयिणमनुबध्नन्ति स्वेन रूपेण निरूपणीयं कुर्वन्तीति यावत्, विषयाः पृथिव्यादयः सुखादयश्च । अस्मदादीनामविषयाश्च तन्मात्रलक्षणा योगिनामूर्ध्वस्त्रोतसां च विषयाः ।

दृष्टमनुमानमाप्तवचनं च सर्वप्रमाणसिद्धत्वात् ।
त्रिविधं प्रमाणमिष्टं प्रमेयसिद्धिः प्रमाणाद्धि ॥

I know the pot is the knowledge to be acquired by *puruṣa* or the reflected consciousness. Hence it is the final knowledge about an object. It is no more instrumental in any further knowledge. *Kevala pramātā*, the only knower, the beholder of the secondary knowledge is the reflected-consciousness in *buddhi*, the intellect. *Kevala sākṣī*, the unconcerned witness is the consciousness in the closest proximity of *cittavṛtti*, the intellectual disposition. *Prameya*, the object of valid knowledge in the *Sāṁkhya*, is *puruṣa*, *prakṛti/pradhāna*, *buddhi/mahat*, *ahaṅkāra*, *pañcatanmātrā*, *ekādaśa-indriya* and *pañca-mahābhūta*. They are classified as *vyakta*, the manifest; *avyakta*, the unmanifest and *jña*, the knower. *Viṣaya**, the object of knowledge is that which binds the *pramātā*, the reflected consciousness as the knower or doer. *Viṣaya*, in fact, introduces *buddhi* and causes an intellectual disposition akin to the form of the object. *Pṛthivī* or the earth etc. and pleasure, pain etc. are recognized as *viṣayas*. *Tanmātrā*, the subtle element can not be known through ordinary sense-organs and such elements are only knowable to the exalted *yogins* at the state of *saṁprajñāta samādhi*, the cognitive-spiritual-absorption.

* *Pṛthivī* (earth), *jala* (water), *tejas* (fire), *vāyu* (air), *ākāśa* (ether), *gandha* (odour), *rasa* (taste), *rūpa* (colour), *sparśa* (touch), *śabda* (sound), *pāyu* (organ of excretion), *upastha* (organ of pleasure and generation), *pāda* (organ of walking), *pāṇi* (organ of handling), *vāk* (organ of speaking),

nāsikā (organ of the knowledge of odour), *jihvā* (organ of the knowledge of taste), *cakṣus* (organ of the knowledge of colour), *tvak* (organ of the knowledge of touch), *karṇa* (organ of the knowledge of sound), *manas* (organ of the knowledge of internal as well as external objects), *ahaṅkāra* (I-priciple), *buddhi* (intellect), *prakṛti* (primitive cause) and *puruṣa* (pure consciousness)–These 25 principles and *sukha* (pleasure), *duḥkha* (pain), *icchā* (desire), *dveṣa* (aversion), *saṅkalpa* (resolve) etc. are *viṣayas*, the objects of knowledge. *Author*

Sāṁkhya categorizes *pramāṇas* into three: (i) *dṛṣṭa*, perception, (ii) *anumāna*, inference and (iii) *āptavacana*, verbal testimony. All other *pramāṇas* [as mentioned in other systems of philosophy], categorized subtly with enhanced number, are included in these three. *Prameya*, the object of valid knowledge can be known only through *pramāṇa* or the essential means of knowledge.

***Etacca laukika-pramāṇābhiprāyaṁ, loka-vyutpādanārthatvāc-chāstrasya, tasyaivātrādhikārāt. Ārṣaṁ tu vijñānaṁ yoginām-ūrdhva-srotasāṁ, na loka-vyutpādanāyālam-iti sadapi nābhihitam, anadhikārāt*[8].**

एतच्च लौकिकप्रमाणाभिप्रायं, लोकव्युत्पादनार्थत्वाच्छास्त्रस्य, तस्यैवात्राधिकारात् । आर्षं तु विज्ञानं योगिनामूर्ध्वस्त्रोतसां, न लोकव्युत्पादनायालमिति सदपि नाभिहितम्, अनधिकारात् ।

Only the above-mentioned *pramāṇas* are explained by the scriptures for common men, since they have the ability to apply these *pramāṇas* for acquiring the knowledge of the mundane world. There is a further *ārṣa-pramāṇa**, the supra-means of knowledge, reserved for *ūrdhvasrotas#*, exalted people like *yogins*, and hence not helpful for common persons. *Ārṣa-vijñāna*, the supra-intellectual knowledge, is available, but knowingly not taken up here, as it is only in the grasp of exalted *yogins*.

**Āmnāya-vidhātṛṇāmṛṣīṇām atītānāgatavartamāneṣvatīndriyeṣvartheṣu dharmādiṣu granthopanibaddheṣvanupanibaddheṣu cātma-manasoḥ saṁyogād dharma-viśeṣācca yat prātibhaṁ yathārtha-nivedanaṁ jñānam-utpadyate tadārṣam-ityācakṣate. PPBGAP*

आम्नायविधातृणामृषीणाम् अतीतानागतवर्तमानेष्वतीन्द्रियेष्वर्थेषु धर्मादिषु ग्रन्थोपनिबद्धेष्वनुपनिबद्धेषु चात्ममनसोः संयोगाद् धर्मविशेषाच्च यत् प्रातिभं यथार्थनिवेदनं ज्ञानमुत्पद्यते तदार्षमित्याचक्षते । प्र. पा. भा. गु. आ.

In the case of the sages whose acts are in full accordance with the vedas, we find that from the contact of the soul and mind, as aided by a peculiar virtue, there appears an intuitional cognition true in all its objective details - with regard to objects past, present and future, as also to *dharma* and other (super sensuous) objects such as are spoken of in the scriptures, as well as those that are not so mentioned; and this intuitional cognition is called 'ārṣa' or 'sagic'. *PPBGAP*, English translation by Ganganath Jha.

 # Ūrdhvaṁ sāṁsārikaviṣayebhyo vyatiriktaṁ (svaprakāśa-cidātmake) srotaḥ vṛttipravāho yeṣām. KR 4

ऊर्ध्वं सांसारिकविषयेभ्यो व्यतिरिक्तं (स्वप्रकाशचिदात्मके) स्रोतः वृत्तिप्रवाहो येषाम् । कृ. 4

A person whose mental disposition is fixed on self-consciousness as opposed to the worldly objects is known as *ūrdhvasrotas*, exalted one.

Dṛṣṭam

Prati-viṣayādhyavasāyo dṛṣṭaṁ[9]*/*

***Viṣayaṁ viṣayaṁ prati vartate iti prati-viṣayaṁ. Vṛttiśca sannikarṣaḥ. Artha-sannikṛṣṭam-indriyam-ityarthaḥ. Tasmin adhyavasāyaḥ tadāśrita ityarthaḥ. Adhyavasāyaśca buddhi-vyāpāro jñānam. Upātta-viṣayāṇām-indriyāṇāṁ vṛttau satyāṁ buddhes-tamo'bhibhave sati yaḥ sattva-samudrekaḥ so'dhyavasāya iti vṛttiriti jñānam-iti cākhyāyate. Idaṁ tāvat pramāṇam. Anena yaścetanā-śakter-anugrahas- tatphalaṁ pramā bodhaḥ*[10].**

दृष्टम्

प्रतिविषयाध्यवसायो दृष्टम् ।

विषयं विषयं प्रति वर्तते इति प्रतिविषयम् । वृत्तिश्च सन्निकर्षः । अर्थसन्निकृष्टमिन्द्रियमित्यर्थः । तस्मिन् अध्यवसायः तदाश्रित इत्यर्थः । अध्यवसायश्च बुद्धिव्यापारो ज्ञानम् । उपात्तविषयाणामिन्द्रियाणां वृत्तौ सत्यां बुद्धेस्तमोऽभिभवे सति यः सत्त्वसमुद्रेकः सोऽध्यवसाय इति वृत्तिरिति ज्ञानमिति चाख्यायते । इदं तावत् प्रमाणम् । अनेन यश्चेतनाशक्तेरनुग्रहस्ततफलं प्रमा बोधः ।

Perception

Dṛṣṭa pramāṇa is the intellectual disposition based on the sense-object-relationship. *Prativiṣaya* is the sense-organ directly related to the object of experience like *ghaṭa*, the pot; *paṭa*, the cloth etc. The act of being proximate to the object of experience is *vṛtti* or *vyāpāra*, disposition. The disposition of *buddhi*, the intellect synchronized with the shape of an object is *adhyavasāya*, the secondary knowledge. In other words, *buddhi*, the intellect on being synchronized with the shape of an object through sense-organs, when equipped with suppressed *tamoguṇa*, the hiding factor and aroused *sattvaguṇa*, the illuminating factor is known as *adhyavasāya*. This *adhyavasāya* is *vṛtti* or *jñana*, secondary knowledge and also *dṛṣṭa pramāṇa*, the perception. When the above *buddhi*, intellect presents an object to the reflected-consciousness and the reflected-consciousness perceives it as it is, is known as the result or the primary knowledge of *dṛṣṭa pramāṇa*.

Buddhi-tattvaṁ hi prākṛtatvād-acetanam-iti tadīyo'-dhyavasāyo'pyacetano, ghaṭādivat. Evaṁ hi buddhi-tattvasya sukhādayo'pi pariṇāma-bhedā acetanāḥ[11]. Puruṣastu sukhādyananusaṅgī cetanaḥ. So'yaṁ buddhi-tattva-vartinā jñ-āna-sukhādinā tat-prati-bimbitas-tac-chāyāpattyā jñāna-sukhādimāniva bhavatīti cetano'nugṛhyate. Citicchāyāpattyā cācetanāpi buddhis-tad-adhyavasāyo'pyacetanaś-cetanavad bhavatīti[12].

Ālocitam-indriyeṇa vastu 'idam' iti sam-mugdham 'idamevaṁ', 'naivam' iti samyak-kalpayati viśeṣaṇa-viśeṣya-bhāvena vivecayatīti yāvat. Yadāhuḥ-

Sammugdhaṁ vastumātraṁ tu prāg-gṛhṇantyavikalpitaṁ/
Tat sāmānya-viśeṣābhyāṁ kalpayanti manīṣiṇaḥ//

बुद्धितत्त्वं हि प्राकृतत्वादचेतनमिति तदीयोऽध्यवसायोऽप्यचेतनो, घटादिवत् । एवं हि बुद्धितत्त्वस्य सुखादयोऽपि परिणामभेदा अचेतनाः । पुरुषस्तु सुखाद्यननुसङ्गी चेतनः । सोऽयं बुद्धितत्त्ववर्तिना ज्ञानसुखादिना तत्प्रतिबिम्बितस्तच्छायापत्त्या ज्ञानसुखादिमानिव भवतीति चेतनोऽनुगृह्यते। चितिच्छायापत्त्या चाचेतनापि बुद्धिस्तदध्यवसायोऽप्यचेतनश्चेतनवद् भवतीति।

आलोचितमिन्द्रियेण वस्तु 'इदम' इति सम्मुग्धम् 'इदमेवं,' 'नैवम्' इति सम्यक्कल्पयति विशेषणविशेष्यभावेन विवेचयतीति यावत् ।

यदाहुः –

सम्मुग्धं वस्तुमात्रं तु प्राग्गृह्णन्त्यविकल्पितम् ।
तत् सामान्यविशेषाभ्यां कल्पयन्ति मनीषिणः ॥

Buddhi, being the manifestation of *prakṛti* or the primordial nature, is insentient; hence its action or so to say, its act in the form of knowledge is also insentient or unconscious like pot etc. Similarly, the disposition of *buddhi* in the form of pleasure, pain etc. is also insentient. The *puruṣa* not affected by pleasure, pain etc. is sentient or conscious. This *puruṣa*, being reflected in *buddhi* and being identified* with it, appears as possessing the properties such as knowledge, pleasure, pain etc. and hence seems to be influenced by *buddhi*; on the other hand, the insentient *buddhi* and its insentient knowledge being identified with the sentient *puruṣa* appears as sentient or conscious one.

** There are two types of relation in Sāṁkhya: (i) relation based on contact and (ii) relation based on identity.*

(i) Kāryakāraṇabhāvānāpannayoḥ padārthayoḥ saṁyogaḥ. SNB 3

कार्यकारणभावानापन्नयोः पदार्थयोः संयोगः। स्वा.भा. 3

The relation between two entities, which are not established as cause and effect, is known as the relation based on contact; e.g. '*Daṇḍadharī puruṣa*' (A person with a stick). Here, there is a relation between the person and the stick. However, the stick is not the cause of the person and simultaneously the person is also not the effect of the stick. Hence, the relation between the above two is accepted as relation based on contact.

(ii) Kāryakāraṇa-bhāvāpannayośca tādātmyamiti. SNB 3

कार्यकारणभावापन्नयोश्च तादात्म्यमिति । स्वा.भा. 3

The relation between two entities, which are set up as cause and effect, is based on identity; e.g. the relation between manifest such as *vyakta mahat* etc. and *avyakta prakṛti* is based on identity, because *avyakta prakṛti* is the cause of *vyakta mahat* etc. and simultaneously *vyakta mahat* etc. are also the effect of the former. Hence, the relation between the two is accepted as the relation of identity. These two relations are also known as *bheda-saṁbandha* and *abheda-saṁbandha* respectively.

Here, in the compound word '*tacchāyāpattyā*' '*tat*' means *buddhi*, the intellect. The '*chāyā*' of '*buddhi*' means the identical relation between *buddhi*, the intellect and *puruṣa*, the consciousness due to the lack of discernment. '*āpattyā*' means 'due to the identical relation between *puruṣa* and *buddhi*'. *K* 5

This is something- this type of unspecified knowledge is acquired by the sense-organs. However, '*This is such and such a thing, and not that*' - this type of specified knowledge is acquired through intellect.

This has also been described by an ancient scholar:

At first, the unspecific knowledge, *nirvikalpaka jñāna*, is apprehended through the sense-organs and then the specific knowledge with universal and particular characteristics is accepted by the *jñānin* or the really knowledgeable person.

Tathāhi-

Asti hyālocanaṁ jñānaṁ prathamaṁ nirvikalpakaṁ/
Bāla-mūkādi-vijñāna-sadṛśaṁ mugdha-vastujam//
Tataḥ paraṁ punarvastu-dharmairjātyādibhir-yayā/
Buddhyābasīyate sāpi pratyakṣatvena sammatā//

(*Ślokavārtikam pratyakṣa-khaṇḍam 112,120*)[13]

Caturvidha-karaṇasyāsādhāraṇīṣu vṛttiṣu kramākramau saprakārāvāha[14] –

Yugapac-catuṣṭayasya tu vṛttiḥ kramaśaśca tasya nirdiṣṭā/
Dṛṣṭe tathāpyadṛṣṭe trayasya tat-pūrvikā vṛttiḥ[15]***//***

Dṛṣṭe yathā – yadā santamasāndhakāre vidyut-sampāta-mātrād vyāghram-abhimukham-atisannihitaṁ paśyati, tadā khalvasyālocana-saṅkalpābhimānādhyavasāyā yugapadeva prādur-bhavanti, yatas-tata utplutya tat-sthānād-eka-pade'pasarati.

तथाहि–

अस्ति ह्यालोचनं ज्ञानं प्रथमं निर्विकल्पकम् ।
बालमूकादिविज्ञानसदृशं मुग्धवस्तुजम् ॥

ततः परं पुनर्वस्तुधर्मैर्जात्यादिभिर्यया ॥
बुद्ध्यावसीयते सापि प्रत्यक्षत्वेन सम्मता ॥

(श्लोकवार्तिकम् प्रत्यक्षखण्डम् 112,120)

चतुर्विधकरणस्यासाधारणीषु वृत्तिषु क्रमाक्रमौ सप्रकारावाह–

युगपच्चतुष्टयस्य तु वृत्तिः क्रमशश्च तस्य निर्दिष्टा ।
दृष्टे तथाप्यदृष्टे त्रयस्य तत्पूर्विका वृत्तिः ॥

दृष्टे यथा – यदा सन्तमसान्धकारे विद्युत्सम्पातमात्राद् व्याघ्रमभिमुखमतिसन्निहितं पश्यति, तदा खल्वस्यालोचनसङ्कल्पाभिमानाध्यवसाया युगपदेव प्रादुर्भवन्ति, यतस्तत उत्प्लुत्य तत्स्थानादेक पदेऽपसरति ।

Again (another scholar) says:

The first knowledge of unspecific and non-different character based on sense-object-contact like the idea in the mind of an infant or a dumb person, is known as *nirvikalpaka* or indeterminate knowledge. This knowledge does not depend on *avagata dharma-dharmibhāva** or the relation known between property and property-holder. The subsequent knowledge possessing specific property and belonging to certain class# is acquired through intellect and known as *savikalpaka* or determinate.

* *Dharmaḥ dhriyate tiṣṭhati vartate yaḥ sa dharmaḥ. NNBP p. 1*

धर्मः ध्रियते तिष्ठति वर्तते यः स धर्मः । न. न्या. भा. प्र., पृ. 1

That which is contained, which resides, is called a *dharma* or property and which contains, where this property resides, is known as *dharmin*, the property-holder. In *Sāṁkhya*, in the process of perceptual knowledge, the unspecific knowledge of property and property-holder is acquired just after the sense-object-contact through intellectual disposition. The same, in subsequent moment, is experienced as specific knowledge of qualifier and qualified.

Sāmānyaṁ nāma anugato dharmaḥ. Viśeṣo nāma dharmī. SB 27, foot note

सामान्यं नाम अनुगतो धर्मः । विशेषो नाम धर्मी । सा. बो. 27, पादटिप्पणी

Here, *dharma*, the property and *dharmin*, the property-holder mean the universal and the particular respectively.

The author now describes the order of the functions of these four-fold organs (the external-sense-organs and the three internal-organs):

With regard to a perceptible object of experience, the functions of external-sense-organs (eye, ear, tongue, skin and nose) and three internal-organs (mind, I-principle and intellect) are sometimes simultaneous and on other occasions in sequence; but with regard to an imperceptible object of experience, the functions of the three fold internal-organs are preceded by external-sense-perception.

Simultaneous functions with regard to perceptible objects: When a person, all of a sudden, sees a tiger very close in the pitched darkness by a flash of lighting, his perception by external-senses, analysis by mind, egotism by I-principle and implementable decision by intellect are simultaneous and accordingly he runs away from that spot at once.

Kramaśaśca - yadā mandāloke prathamaṁ tāvad-vastu-mātraṁ sammugdham-ālocayati, atha praṇihita-manāḥ karṇāntākṛṣṭa-saśara-śiñjita-maṇḍalīkṛta-kodaṇḍaḥ pracaṇḍataraḥ pāṭaccaro'yam iti niścinoti, atha ca māṁ pratyeti ityabhimanyate athādhyavasyati– apasarāmītaḥ sthānād-iti. Parokṣe tvantaḥ-karaṇa-trayasya bāhyendriya-varjaṁ vṛttiḥ[16]. Antaḥ-karaṇa-trayasya yugapat-krameṇa ca vṛttir-dṛṣṭa-pūrviketi. Anumānāgama-smṛtayo hi parokṣe'rthe darśana-pūrvāḥ pravartante nānyathā. Yathā dṛṣṭe tathādṛṣṭe'pīti yojanā[17].

Caturṇāṁ trayāṇāṁ vā vṛttayo na tāvat-tanmātrādhīnāḥ teṣāṁ sadātanatvena vṛttīnāṁ sadotpāda-prasaṅgāt, ākasmikatve tu vṛtti-saṅkara-prasaṅgo niyama-hetor-abhāvād-ityata āha[18]-

Svāṁ svāṁ pratipadyante parasparākūta-hetukāṁ vṛttim/
Puruṣārtha eva heturna kenacit kāryate karaṇam[19]//

क्रमशश्च – यदा मन्दालोके प्रथमं तावद्वस्तुमात्रं सम्मुग्धमालोचयति,

अथ प्रणिहितमनाः कर्णान्ताकृष्टसशरशिञ्जितमण्डलीकृतकोदण्डः प्रचण्डतरः पाटच्चरोऽयम् इति निश्चिनोति, अथ च मां प्रत्येति इत्यभिमन्यते अथाध्यवस्यति – अपसरामीतः स्थानादिति । परोक्षे त्वन्तःकरणत्रयस्य बाह्येन्द्रियवर्जं वृत्तिः। अन्तःकरणत्रयस्य युगपत्क्रमेण च वृत्तिर्दृष्टपूर्विकेति । अनुमानागमस्मृतयो हि परोक्षेऽर्थे दर्शनपूर्वाः प्रवर्तन्ते नान्यथा । यथा दृष्टे तथादृष्टेऽपीति योजना।

चतुर्णां त्रयाणां वा वृत्तयो न तावत्तन्मात्राधीनाः तेषां सदातनत्वेन वृत्तीनां सदोत्पादप्रसङ्गात्, आकस्मिकत्वे तु वृत्तिसङ्करप्रसङ्गो नियमहेतोरभावादित्यत आह-

स्वां स्वां प्रतिपद्यन्ते परस्पराकूतहेतुकां वृत्तिम् ।
पुरुषार्थ एव हेतुर्न केनचित् कार्यते करणम् ॥

Functions in sequence with regard to perceptible objects: In dim-light, when a person sees an unspecified object, he analyses and apprehends through a focused mind that someone is with drawn bow and arrow. Then follows I-principle, the aforesaid person is coming towards him. And ultimately, he takes a decision to run away from that spot.

Regarding the knowledge of imperceptible objects, the three internal-organs function without the help of the external-organs, but even here the simultaneous and sequential functions of three internal-organs are preceded by the perception of visible objects. It is thus a rule that all means of knowledge such as inference, verbal testimony and remembrance leading to the knowledge of an invisible object, are preceded by direct perception. Here, with regard to perceptible as well as imperceptible object of experience, the functions of the internal-organs are always preceded by the perception of visible objects.

The functions, either of the four (external sense-organs, mind, I-principle and intellect) or of the three (mind, I-principle and intellect) cannot depend on themselves alone; for in that case, as these organs are everlasting, their functions also would be everlasting. If, on the other hand, the organs were adventitious, their functions also would be adventitious, and this would lead to a

muddling of functions, as there would be nothing to regulate them. The same has been expressed by Īśvarakṛṣṇa :

These organs commit themselves to their respective functions through mutual impulse and the purpose of *puruṣa* is alone the cause. By nothing else is any organ incited.

Anumānam

Tal-liṅga-liṅgi-pūrvakaṁ[20]. Liṅgayati gamayati līnam-artham-iti liṅgam[21]. Liṅgaṁ vyāpyam, liṅgi- vyāpakam. Śaṅkita-samāropitopādhi-nirākaraṇena ca vastu-svabhāva-pratibaddhaṁ vyāpyam,

अनुमानम्

तल्लिङ्गलिङ्गिपूर्वकम् । लिङ्गयति गमयति लीनमर्थमिति लिङ्गम् । लिङ्गं व्याप्यम्, लिङ्गिव्यापकम्। शङ्कितसमारोपितोपाधिनिराकरणेन च वस्तुस्वभावप्रतिबद्धं व्याप्यम्,

Inference

Anumāna or the inference is the result of the knowledge of *liṅga*, the mark and *liṅgī*, the possessor of the mark. The *liṅga* is that which causes the knowledge of unknown object. The *liṅgī* or *vyāpaka* is one that pervades and *liṅga* or *vyāpya* is one that is to be pervaded. *Vyāpya* is that whose natural concomitance has been duly recognized by removing suspected and assumed *upādhi** or extraneous property,

* *Sādhyavyāpakatve sati sādhanāvyāpakatvamupādhiḥ TSHP*

साध्यव्यापकत्वे सति साधनाव्यापकत्वमुपाधिः । त. सं. हे.

Upādhi, the extraneous property is *sādhyavyāpaka* (that which pervades *sādhya* or the things to be pervaded) and *sādhanāvyāpaka*, non-pervasive of the reason. That which invariably co-exists with *sādhya* is *sādhyavyāpaka*; that which does not co-exist in some places with *sādhana* is *sādhanāvyāpaka*. This *upādhi* is of two kinds: *śaṅkita*, suspected and *samāropita*, assumed.

I. Śaṅkita upādhi ñ Śaṅkitaḥ śaṅkāviṣayīkṛtaḥ sandigdha iti yāvat. K. 5

शङ्कित उपाधिः – शङ्कितः शङ्काविषयीकृतः सन्दिग्ध इति यावत् । कि. 5

Saḥ śyāmaḥ Maitrītanayatvāt' (The unborn one is dark–complexioned, because he is the son of the woman named *Maitrī*). Here '*śākapākaja*- born when his mother had eaten only vegetables' is an *upādhi*, because wherever there is *śyāmatva* (dark–complexion-ness) that is due to *śākapākajatva*. In this context '*śākapākajatva*' pervades *sādhya śyāmatva*; because wherever there is *śyāmatva*, there is always *śākapākajatva*; here *śākapākajatva* co-exists with *śyāmatva* i.e. *sādhya* invariably. But wherever there is *Maitrītanayatva*, there is not always *śākapākajatva*; here *śākapākajatva* does not co-exist with *Maitrītanayatva* i.e. *sādhana* invariably. Thus '*śākapākajatva*' pervades *sādhya* '*syāmatva*' and is non- pervasive of the *sādhana* '*Maitrītanayatva*,' hence is an *upādhi*, the extraneous property. The above *śākapākajatva* is the example of *śaṅkitopādhi*, because wherever there is doubt in the reason as being *sādhyavyāpaka* or *śādhanāvyāpaka* or both, there is *śaṅkitopādhi*. Here, the eating of vegetables is not known to produce dark-complexioned children anywhere except in *Maitrī*'s son.

II. Samāropita upādhi - Samāropitaḥ samyak vāstavikatayā āsamantāt ropitaḥ sthāpitaḥ vāstavikatayā niścitaḥ iti yāvat. K. 5

समारोपित उपाधिः – समारोपितः सम्यक् वास्तविकतया आ समन्तात् रोपितः स्थापितः वास्तविकतया निश्चितः इति यावत् । कि. 5

'The mountain is smoky, because it has fire', here '*ārdrendhanasaṁyoga*- contact of wet fuel with fire' is an *upādhi*, because 'wherever there is smoke, there is contact of wet fuel with fire'. In this context 'the contact of wet fuel with fire' pervades the *sādhya* 'smoke' and hence is *sādhyavyāpaka*; because 'wherever there is smoke, there is always contact of wet fuel with fire'–here '*ārdrendhana-saṁyoga*' co-exists with smoke invariably. But 'wherever there is fire, there is not always contact of wet fuel with fire' -here '*ārdrendhana-saṁyoga*' does not co-exist with fire invariably. In this context 'the contact of wet fuel with fire' is *sādhanāvyāpaka*, non pervasive of the *sādhana* i.e. fire. Thus it is proved that *ārdrendhana-saṁyoga* pervades smoke and is non-pervasive of the *sādhana*, fire, hence it is an *upādhi*. This '*ārdrendhana-saṁyoga*' is the example of *samāropita-upādhi*, since it can be ascertained through perception. Based on K 5 and Hindi exposition of Musalagaonkar on *Tarkabhāṣā*.

yena ca prati-baddhaṁ tad-vyāpakam*[22]*. Vyāptir-nāma sādhyena saha hetoḥ sambandhaḥ, yaśca sāmānādhikaraṇya-rūpa abinābhāva ityādi śabdair-vyavahṛto bhavati*[23]*. Dhūmādir-vyāpyo vahnyādir-vyāpakaḥ iti yaḥ pratyayas-tat-pūrvakam. Liṅgi-grahaṇaṁ cāvartanīyam. Tena liṅgam-asyāstīti pakṣa-dharmatā-jñānam-api darśitaṁ bhavati*[24]*. Parvato vahnimān dhūmāt ityanumitau prathamaṁ vahni-dhūmayor-vyāpyavyāpakatva-smaraṇa-rūpaṁ vyāpti-jñānam. Anantaraṁ vyāpyasya dhūmasya parvata-vṛttitva-jñāna-rūpaṁ pakṣa-dharmatā-jñānam*[25]*. Tathā ca vyāpya-vyāpaka-bhāva-jñāna-pakṣa-dharmatā-jñāna- pūrvakam-anumānam.

येन च प्रतिबद्ध तद्व्यापकम् । व्याप्तिर्नाम साध्येन सह हेतोः सम्बन्धः, यश्च सामानाधिकरणयरूप अविनाभाव इत्यादि शब्दैर्व्यवहृतो भवति । धूमादिर्व्याप्यो वह्न्यादिर्व्यापक इति यः प्रत्ययस्तत्पूर्वकम्। लिङ्गिग्रहणं चावर्तनीयम् । तेन लिङ्गमस्यास्तीति पक्षधर्मताज्ञानमपि दर्शितं भवति । पर्वतो वह्निमान् धूमात् इत्यनुमितौ प्रथमं वह्निधूमयोर्व्याप्यव्यापकत्वस्मरणरूपं व्याप्तिज्ञानम् । अनन्तरं व्याप्यस्य धूमस्य पर्वतवृत्तित्वज्ञानरूपं पक्षधर्मताज्ञानम्। तथा च व्याप्यव्यापकभावज्ञानपक्षधर्मताज्ञानपूर्वकमनुमानम् ।

and that with which *vyāpya* is so concomitant is *vyāpaka*. *Vyāpti* is the invariable relationship of *hetu* or reason with *sādhya* or that which is to be proved. It is co-existence of smoke and fire in one and the same substratum and used through the words *avinābhāva* (existence of one depends on the existence of other) etc. Here *dhūma*, the smoke etc. is *vyāpya* or to be pervaded or the mark and *vahni*, the fire etc. is *vyāpaka* or the pervading one. The inference, in fact, is preceded by the knowledge of invariable concomitance i.e. the relationship between *vyāpya* and *vyāpaka*. Here, the word *liṅgī* should be repeated and by the derivation- '*Liṅga is present on the mountain*'- the knowledge of the mark existing in the *pakṣa* or the subject is also acquired. '*The mountain is fiery, due to smoke*'– in this inferential knowledge, first of all, the remembrance of the relationship between *vyāpya*, the smoke and *vyāpaka*, the fire is the knowledge of invariable concomitance. After that the knowledge of the smoke, *vyāpya* existing on the mountain is *pakṣa-dharmatā-jñāna*, the knowledge of reason

residing in the subject. The inference, actually, is preceded by *vyāptijñāna*, the knowledge of invariable concomitance as well as *pakṣa-dharmatā-jñāna*, the knowledge of reason residing in the subject.

Sa eva parāmarśaḥ anumitau janakaḥ. Anumitistu parvato vahnimān-iti buddhi-vṛttiḥ. Vahnim-anuminomīti vā pauruṣeyo bodhaḥ, tat-karaṇaṁ parāmarśo'numānam*[26]*. Anumitiṁ prati vyāpti-jñānaṁ parāmarśaśca nimitta-kāraṇaṁ bhavati, vyāpti-jñāna-parāmarśayor-buddher-vṛttyātmakatvāt buddher-vṛttīnāṁ sarvatra nimitta-kāraṇatvaṁ, svayaṁ buddhis-tūpādāna-kāraṇam-iti vivekaḥ*[27]*.

***Trisādhanaṁ tryavayavam*[28]*. Pakṣa-hetu-dṛṣṭāntā iti tryavayavam. Pakṣaḥ pratijñā- padam. Yathā vahnimān-ayaṁ pradeśaḥ sādhya-vastūpanyāsaḥ pakṣaḥ*[29]*. Tri-rūpo hetuḥ. Trairūpyaṁ punaḥ pakṣa-dharmatvaṁ sapakṣe sattvaṁ vipakṣe cāsattvam-iti. Atrodāharaṇaṁ yathā dhūmavattvād-iti*[30]

स एव परामर्श अनुमितौ जनकः । अनुमितिस्तु पर्वतो वह्निमानिति बुद्धिवृत्तिः । वह्निमनुमिनोमीति वा पौरुषेयो बोधः, तत्करणं परामर्शोऽनुमानम्। अनुमितिं प्रति व्याप्तिज्ञानं परामर्शश्च निमित्तकारणं भवति, व्याप्तिज्ञानपरामर्शयोर्बुद्धेर्वृत्त्यात्मकत्वात्, बुद्धेर्वृत्तीनां सर्वत्र निमित्तकारणत्वम्, स्वयं बुद्धिस्तूपादानकारणमिति विवेकः ।

त्रिसाधनं त्र्यवयवम् । पक्षहेतुदृष्टान्ता इति त्र्यवयवम् । पक्षः प्रतिज्ञापदम्। यथा-वह्निमानयं प्रदेशः साध्यवस्तूपन्यासः पक्षः । त्रिरूपो हेतुः। त्रैरूप्यं पुनः पक्षधर्मत्वं सपक्षे सत्त्वं विपक्षे चासत्त्वमिति । अत्रोदाहरणं यथा धूमवत्त्वादिति।

Parāmarśa, the subsumptive-reflection is that which produces inferential knowledge. The inferential knowledge, the secondary one is the intellectual disposition synchronized with '*The mountain is fiery. I infer fire* is the primary inferential knowledge based on the relationship between intellectual disposition synchronized with *The mountain is fiery* and *puruṣa*, the reflected consciousness. The essential cause of this *pauruṣeya-bodha*, the primary inferential knowledge is *parāmarśa*, the subsumptive- reflection or *anumāna*, the inference. The intellectual disposition is always the instrumental cause. The knowledge of invariable concomitance and

subsumptive-reflection are intellectual dispositions. Hence, both of them are the instrumental cause in inferential knowledge and the intellect itself is the material cause of the same.

There are three constituents involved in the inferential cognitive process. These are *pakṣa* or the subject; *hetu* or the reason and *dṛṣṭānta* or the example. Subject is the propositional statement, such as *This place is fiery*. In other words, subject is that on which *sādhya* or the thing to be proved is propounded. There are three kinds of reason-(i) reason present in *pakṣa*, the subject such as the mountain,(ii) reason present in *sapakṣa*, the similar instance such as hearth etc. and (iii) reason absent in *vipakṣa*, the contrary instance such as a lake. Let us say, *The mountain is fiery, due to smokiness.*' In this example, the smoke is the reason.

Sāmānyato lakṣitam-anumānaṁ viśeṣatas-trividham–pūrvavat, śeṣavat, sāmānyatodṛṣṭañceti. Tatra prathamaṁ tāvad dvibidham-vītam-avītaṁ ca. 1. Anvaya-mukhena pravartamānaṁ vidhāyakaṁ vītam. 2. Vyatireka-mukhena pravartamānaṁ niṣedhakam avītam. Tatrāvītaṁ śeṣavat. Śiṣyate pariśiṣyate iti śeṣaḥ, sa eva viṣayatayā yasyāstyanumāna-jñānasya tat śeṣavat.

Vitaṁ dvedhā - pūrvavat sāmānyatodṛṣṭaṁ ca . Tatraikaṁ dṛṣṭa-svalakṣaṇa-sāmānya-viṣayāṁ yat tat pūrvavat, pūrvaṁ prasiddhaṁ dṛṣṭa-svalakṣaṇa-sāmānyam-iti yāvat. Tadasya viṣayatvenāstyanumāna-jñānasyeti pūrvavat. Yathā dhūmād-bahnitva-sāmānya-viśeṣaḥ parvate'numīyate, tasya ca vahnitva-sāmānya-viśeṣasya svalakṣaṇaṁ vahni-viśeṣo dṛṣṭo rasavatyām[31]. Aparaṁ ca vītaṁ sāmānyatodṛṣṭam adṛṣṭa-sva-lakṣaṇa-sāmānya-viṣayam. Yathendriya-viṣayakam-anumānam. Atra hi rūpādi-vijñānānāṁ kriyātvena karaṇavattvam-anumīyate[32].

Sāmānyatastu dṛṣṭād-atīndriyāṇāṁ pratītir-anumānāt[33]/

सामान्यतो लक्षितमनुमानं विशेषतस्त्रिविधम् - पूर्ववत्, शेषवत्, सामान्यतोदृष्टञ्चेति । तत्र प्रथमं तावद् द्विविधम् - वीतमवीतं च । 1. अन्वयमुखेन प्रवर्तमानं विधायकं वीतम् । 2. व्यतिरेकमुखेन प्रवर्तमानं निषेधकम् अवीतम् । तत्रावीतं शेषवत् । शिष्यते परिशिष्यते इति शेषः, स एव विषयतया यस्यास्त्यनुमानज्ञानस्य तत् शेषवत् ।

1. वीतं द्वेधा - पूर्ववत् सामान्यतोदृष्टं च । तत्रैकं दृष्टस्वलक्षणसामान्यविषयं यत् तत् पूर्ववत्, पूर्वं प्रसिद्धं दृष्टस्वलक्षणसामान्यमिति यावत् । तदस्य विषयत्वेनास्त्यनुमानज्ञानस्येति पूर्ववत् । यथा - धूमाद्वह्नित्वसामान्यविशेषः पर्वतेऽनुमीयते, तस्य च वह्नित्वसामान्यविशेषस्य स्वलक्षणं वह्निविशेषो दृष्टो रसवत्याम् । अपरं च वीतं सामान्यतोदृष्टम् अदृष्टस्वलक्षणसामान्यविषयम् । यथेन्द्रियविषयकमनुमानम् । अत्र हि रूपादिविज्ञानानां क्रियात्वेन करणवत्त्वमनुमीयते ।

सामान्यतस्तु दृष्टादतीन्द्रियाणां प्रतीतिरनुमानात् ।

The inference that has been defined in a general form has three special forms - *pūrvavat*, a priori; *śeṣavat*, a posteriori and *sāmānyatodṛṣṭa*, based on general observation. First of all, inference is of two kinds - *vīta*, affirmative and *avīta*, negative. That which functions through an affirmation is *vīta* and that which functions through negation is *avīta*. Of these two, *avīta* is also known as *śeṣavat*. *Śeṣa* is that which remains, the residue hence that inference is *śeṣavat* which has the residue for its object. The *vīta* inference is of two kinds - *pūrvavat*, a priori and *sāmānyatodṛṣṭa*, based on general observation. *Pūrvavat* is that which has for its object that universal whose particular has been perceived. *Pūrva* means well-known i.e. that universal whose specific individual has been perceived. When such a universal is the object of inferential knowledge, it is called *pūrvavat*; e.g. on the basis of the presence of smoke, we infer the presence of an element of universal fire on the mountain. This universal fire is the same as the specific, individual or particular fire, previously perceived in the hearth.

The second from of *vīta* is *sāmānyatodṛṣṭa*, whose object of knowledge is that universal of which a specific occurrence has not been perceived; e.g. our inferential knowledge of sense-organs. The knowledge of colour or touch is possible only by the act of seeing or touching which we infer as the instrumentality of the sense-organ. Hence, the knowledge of those objects that are beyond the reach of sense-organs, are known through *sāmānyatodṛṣṭa*, inference based on general observation.

Atra pradhāna-puruṣāvatīndriyau tayoḥ sāmānyatodṛṣṭād-anumānāt siddhiḥ. Yasmān-mahadādi-liṅgaṁ triguṇaṁ dṛṣṭvā kāryaṁ tat-kāraṇam-adṛṣṭam-apyasti triguṇaṁ ceti sādhyate pradhānam. Na hyasataḥ sadutpattiḥ syād-iti na ca kāraṇāsadṛśaṁ kāryaṁ syād-iti. Vyaktaṁ tu pratyakṣeṇaiva sādhitam-iti tadarthe na prayatnaḥ. Yasmāj-jaḍam-api pradhānaṁ prasūti-kriyāyāṁ pravartate tasmād-asti lohasya calana-kriyā-śakti-hetu-cumbakavad-avaśyaṁ puruṣa iti jña-siddhiḥ[34]. Yadyapi karaṇatva-sāmānyasya chidādau vāsyādi sva-lakṣaṇam-upalabdham, tathāpi yaj-jātīyasya rūpādi-jñāne karaṇatvam-anumīyate taj-jātīyasya karaṇasya na dṛṣṭaṁ sva-lakṣaṇaṁ pratyakṣeṇa, indriya-jātīyaṁ hi tat-karaṇam. Na cendriyatva-sāmānyasya sva-lakṣaṇam-indriya-viśeṣaḥ pratyakṣa-gocaro'rvāg-dṛśām, yathā vahnitva-sāmānyasya sva-lakṣaṇaṁ vahniḥ. So'yaṁ pūrvavataḥ sāmānyatodṛṣṭāt satyapi vītatvena tulyatve viśeṣaḥ[35].

अत्र प्रधानपुरुषावतीन्द्रियौ तयोः सामान्यतोदृष्टादनुमानात् सिद्धिः । यस्मान्महदादिलिङ्गं त्रिगुणं दृष्ट्वा कार्यं तत्कारणमदृष्टमप्यस्ति त्रिगुणं चेति साध्यते प्रधानम्। न ह्यसतः सदुत्पत्तिः स्यादिति, न च कारणासदृशं कार्यं स्यादिति । व्यक्तं तु प्रत्यक्षेणैव साधितमिति तदर्थे न प्रयत्नः । यस्माज्जडमपि प्रधानं प्रसूतिक्रियायां प्रवर्तते तस्मादपि लोहस्य चलनक्रियाशक्तिहेतुचुम्बकवदवश्यं पुरुष इति ज्ञसिद्धिः । यद्यपि करणत्वसामान्यस्य छिदादौ वास्यादिस्वलक्षणमुपलब्धम्, तथापि यज्जातीयस्य रूपादिज्ञाने करणत्वमनुमीयते तज्जातीयस्य करणस्य न दृष्टं स्वलक्षणं प्रत्यक्षेण, इन्द्रियजातीयं हि तत्करणम्। न चेन्द्रियत्वसामान्यस्य स्वलक्षणमिन्द्रियविशेषः प्रत्यक्षगोचरोऽर्वाग्दृशाम्, यथा वह्नित्वसामान्यस्य स्वलक्षणं वह्निः । सोऽयं पूर्ववतः सामान्यतोदृष्टात् सत्यपि वीतत्वेन तुल्यत्वे विशेषः ।

In *Sāṁkhya*, *pradhāna* and *puruṣa* are the supra-sense-objects. Hence they are also proved through *sāmānyatodṛṣṭa* inference by knowing the manifests i.e. *mahat* etc. with their three *guṇas* or constituents, their causes are also proved to be with three *guṇas*, and hence *pradhāna*, the amalgam of three *guṇas* is accepted as the primary cause of the whole inanimate universe; since the

existence of manifest is not possible from non-existent and also effect is not different from its cause. There is no need to have special effort for the knowledge of gross objects; for they are known through direct perception. As the magnet causes the movement in iron, similarly *puruṣa*, the knower is accepted as the causal entity for the involvement of inanimate *prakṛti* in the act of manifestation of this universe. Though at the time of cutting something, the specific individual such as an axe etc. of the universal instruments are seen; yet the particular form of instrument which is referred to in relation to the cognition of colour etc. has never been perceived. The particular form of the instrument is that which is regarded as belonging to the universal sense-organ and any specific individual of that universal sense-organ cannot be perceptible to us, persons of ordinary vision, and the way in which the particular individual of the universal fire is seen. This is what distinguishes *pūrvavat* from *sāmānyatodṛṣṭa*, though both are equally *vita*.

Āptavacanam

Āpata-śrutiḥ āpta-vacanaṁ tu[36]/

Prayojaka-vṛddha-śabda-śravaṇa-samanantaraṁ prayojya-vṛddha-pravṛtti-hetu-jñānānumāna-pūrvakatvāc-chabdārtha-sambandha-grahaṇasya, svārtha-sambandha-jñāna-sahakāriṇaśca śabdasyārtha-pratyāyakatvād-anumāna-pūrvakatvam-ityanumānānantaraṁ śabdaṁ lakṣayati. Āptā prāptā yukteti yāvat. Āptā cāsau śrutiśceti āpta-śrutiḥ. Śrutiḥ vākya-janitaṁ vākyārtha-jñānaṁ[37] śabda-pramāṇaṁ[38].

आप्तवचनम्

आप्तश्रुतिः आप्तवचनं तु ।

प्रयोजकवृद्धशब्दश्रवणसमनन्तरं प्रयोज्यवृद्धप्रवृत्तिहेतुज्ञानानुमानपूर्वकत्वाच्छब्दार्थसम्बन्धग्रहणस्य, स्वार्थसम्बन्धज्ञानसहकारिणश्च शब्दस्यार्थप्रत्यायकत्वादनुमानपूर्वकत्वमित्यनुमानानन्तरं शब्दं लक्षयति । आप्ता प्राप्ता युक्तेति यावत् । आप्ता चासौ श्रुतिश्चेति आप्तश्रुतिः। श्रुतिः वाक्यजनितं वाक्यार्थज्ञानं शब्दप्रमाणम् ।

Verbal Testimony

Āptavacana, the verbal testimony is the right revelation. When an experienced person, directing another experienced person, utters a few words such as *Bring the cow* – and the latter, thus directed, acts in a certain manner i.e. *Brings the cow-* the third person watching this act infers that the action of the directed person was due to his understanding the sense of the words uttered by the directing person and there from he comes to recognize the relation between words used and the action performed; further, a word is found to convey its meaning only when there is recognition of the relationship between that word and its meaning; from these two facts, it follows that we arrive at sentential meaning by inference. *Āpta* means right. *Āptaśruti* is the right revelation. The term *śruti,** revelation stands for that knowledge of the meaning of a sentence which is brought about by that sentence, and known as verbal testimony.

* *Śrūyate iti śrutiḥ. Śrotragrāhyaṁ vākyamiti vācyo'rthaḥ, tajjanyaṁ jñānamiti lākṣaṇiko'rtha iti. K 5*

श्रूयते इति श्रुतिः श्रोत्रग्राह्यं वाक्यमिति वाच्योऽर्थः, तज्जन्यं ज्ञानमिति लाक्षणिकोऽर्थ इति । कि. 5

Śruti is that which is heard. On the basis of this derivation, *vācyārtha*, the primary meaning of *śruti* is the sentence that is made of words and apprehended by the ear, but *lakṣyārtha*, the secondary meaning is the sentential knowledge produced through the interpretation of the same sentence.

Atra ca yadā śabdasya pramāṇatvaṁ tadā śābda-bodhātmikāyā buddhi-vṛtteḥ pramātvaṁ, yadi ca śābda-bodhātmaka-vṛtteḥ pramāṇatvaṁ tadā vṛtti-pratibimbita-caitanyasya pramātvam-iti[39].Tacca svataḥ pramāṇam[40]. Vākya-janyaṁ jñānaṁ hi dvividhaṁ svataḥ pramāṇaṁ parataḥ pramāṇaṁ ca. Tatra anya-pramāṇa-nirapekṣa-svārtha-bodhana-samarthaṁ svataḥ-pramāṇaṁ. Tacca āmnāya-vākya-janyam. Yacca-pramāṇāntara-sāpekṣa-svārtha-bodhana-samarthaṁ tat parataḥ pramānaṁ ca. Tacca āmnāya-rūpa-mūla-pramāṇa-sāpekṣa-smṛtyādi-vākya-janyaṁ[41]. Apauruṣeya-veda-vākya-janitatvena sakala-doṣāśaṅkāvinirmukter-yuktaṁ bhavati. Evaṁ veda-mūla-smṛtītihāsa-purāṇa-vākya-janitam-api jñānaṁ yuktaṁ bhavati. Ādi-viduṣaśca kapilasya kalpādau kalpāntarādhīta-śruti-smaraṇa-sambhavaḥ, supta-prabuddhasyeva pūrvedyur-avagatānām-arthānām-aparedyuḥ[42].

अत्र च यदा शब्दस्य प्रमाणत्वं तदा शाब्दबोधात्मिकाया बुद्धिवृत्तेः प्रमात्वम्, यदि च शाब्दबोधात्मकवृत्तेः प्रमाणत्वं तदा वृत्तिप्रतिबिम्बितचैतन्यस्य प्रमात्वमिति । तच्च स्वतः प्रमाणम् । वाक्यजन्यं ज्ञानं हि द्विविधं स्वतः प्रमाणं परतः प्रमाणं च । तत्र अन्यप्रमाणनिरपेक्षस्वार्थबोधनसमर्थं स्वतः प्रमाणम् । तच्च आम्नायवाक्यजन्यम् । यच्चप्रमाणान्तरसापेक्षस्वार्थबोधनसमर्थं तत् परतः प्रमाणं च । तच्च आम्नायरूपमूलप्रमाणसापेक्षस्मृत्यादिवाक्यजन्यम्। अपौरुषेयवेदवाक्यजनितत्वेन सकलदोषाशङ्काविनिर्मुक्तेर्युक्तं भवति । एवं वेदमूलस्मृतीतिहासपुराणवाक्यजनितमपि ज्ञानं युक्तं भवति। आदिविदुषश्च कपिलस्य कल्पादौ कल्पान्तराधीतश्रुतिस्मरणसम्भवः, सुप्तप्रबुद्धस्येव पूर्वेद्युरवगतानामर्थानामपरेद्युः ।

Here, the sentence is the *pramāṇa*, the essential means in relation to the sentential valid knowledge (secondary) or the intellectual disposition caused by that sentence and the same intellectual disposition is the *pramāṇa* in relation to the valid knowledge (primary) i.e. consciousness reflected in the intellectual disposition. The *āptavacana* has self-validity in its authority. Actually, the sentential knowledge is of two kinds - *svataḥ pramāṇa*, knowledge with self-validity and *parataḥ pramāṇa*, knowledge whose validity depends on other means. Here, *svataḥ pramāṇa* is that which has potential to reveal its own meaning and does not require help from other sources. Such knowledge is produced through *Vedic* sentence. *Partaḥ pramāṇa*, on the other hand, depends on other means to reveal its meaning. Such knowledge is produced through that sentence which belongs to *Smṛti* etc. and accepts the validity of the *Veda*. The *Veda*, being independent of human authorship, is free from all defects (that make words unreliable) and hence is always valid. It is for this same reason that the knowledge derived from *Smṛti*, *Itihāsa*, *Purāṇa* etc. which are based upon the *Veda*, is regarded as valid. Regarding

the primeval sage Kapil* (the founder of the *Sāṁkhya* school of thought), it is possible that he remembered the revealed texts i.e. *Śruti* that he had studied during *pūrvakalpa#* or previous time-cycles just as things known on the previous day are remembered on the next day, after waking from sleep.

* Kapila is the propounder of the *Sāṁkhya* school of Indian Philosophy - *Author*

According to the Indian calculation of time, one day of *Brahmā* is known as *kalpa* and the total number of thirty *kalpas* is equal to one month of *Brahmā*. The thirty *kalpas* are as follow : (1) *Śvetavārāha*, (2) *Nīlalohita*, (3) *Vāmadeva*, (4) *Gāthāntara*, (5) *Rauraba*, (6) *Prāṇa*, (7) *Bṛhatkalpa*, (8) *Kandarpa* (9) *Satya*, (10) *Īśāna*, (11) *Dhyāna*, (12) *Sārasvata*, (13) *Udāna*, (14) *Garuḍa*, (15) *Kaurmma* (This is the *paurnamāsa*, one day and night of full moon of *Brahmā*). (16) *Nārasiṁha* (17) *Samādhi*, (18) *Āgneya*, (19) *Viṣṇuja*, (20) *Saura*, (21) *Somakalpa*, (22) *Bhāvana*, (23) *Suptamālī*, (24) *Vaikuṇṭha*, (25) *Ārcciṣa*, (26) *Valmīkalpa*, (27) *Vairāja*, (28) *Gaurīkalpa*, (29) *Māheśvara* and (30) *Pitṛkalpa* (This is the *amāvasyā*, the last day of the dark fortnight of a lunar month of *Brahmā*). The present *kalpa* is *Śvetavārāha*. *ŚKD*

Tu śabdenānumānād vyavacchinatti. Vākyārtho hi prameyo na tu tad-dharmo vākyam, yena tatra liṅgaṁ bhavet. Na ca vākyaṁ vākyārthaṁ bodhayat sambandha-grahaṇam-apekṣate, abhinava-kavi-viracitasya vākyasyādṛṣṭa-pūrvasyānanūbhūta-cara-vākyārtha-bodhakatvād-iti[43]. Pada-jñānaṁ karaṇam, padajanya-padārtha-smaraṇaṁ vyāpāraḥ, vākyārtha-saṁsarga-viṣayaka-bodhaḥ phalam-iti[44].

Prasiddha-lakṣaṇā-guṇayogāt-tisraḥ śabda-vṛttayaḥ[45] padapadārthayoḥ sambandhaḥ[46]. Sā ca śaktiḥ vyaktyabhinna-jātau tiṣṭhati - yathā go-padasya gavābhinna-gotve iti[47]. Śakya-sambandho lakṣaṇā.[48]

तु शब्देनानुमानाद् व्यवच्छिनत्ति । वाक्यार्थो हि प्रमेयो न तु तद्धर्मो वाक्यम्, येन तत्र लिङ्गं भवेत् । न च वाक्यं वाक्यार्थं बोधयत् सम्बन्धग्रहणमपेक्षते, अभिनवकविविरचितस्य वाक्यस्यादृष्टपूर्वस्याननुभूत-चरवाक्यार्थबोधकत्वादिति । पदज्ञानं करणम्, पदजन्यपदार्थस्मरणं व्यापारः, वाक्यार्थसंसर्गविषयकबोधः फलमिति ।

प्रसिद्धलक्षणागुणयोगात्तिस्त्रः शब्दवृत्तयः पदपदार्थयोःसम्बन्धः । सा च शक्तिः- व्यक्त्यभिन्नजातौ तिष्ठति - यथा गोपदस्य गवाभिन्नगोत्वे इति। शक्यसम्बन्धो लक्षणा ।

The use of the word *tu* in the fifth *kārikā* of *Sāṁkhyakārikā* distinguishes *āptavacana*, the verbal testimony from *anumāna*, the inference. The sentential meaning is the object of valid knowledge cognized by the same sentence; but the sentence is not a property of that object and hence it could not serve as its inferential mark as smoke is of the fire. Further, when the sentence expresses its meaning, it does not require a previous relationship between itself and the meaning; as we find that in the case of the work of a new poet, the sentence is one never heard before and therefore, it expresses a meaning that has never before been cognized as expressed by that sentence. [In other words, there has been no previous cognition of the invariable concomitance between the sentence and the meaning, and without the cognition of such concomitance, there can be no inference]. In the process of sentential knowledge, the knowledge of *pada*, the word is the essential means, the remembrance of the word-meaning produced by the word is *vyāpāra*, the process and the knowledge arisen through the relationship between word-meanings in the sentence is the final result or the sentential knowledge.

Vṛtti or *śakti*, the significative power is defined as the relation that exists between word and its meaning. It is of three kinds– *prasiddha** or *abhidhā*, *lakṣaṇā* and *gauṇī*. *Abhidhā*, the primary significative power resides in *jāti*, the universal identical with *vyakti* or the particular e.g. the primary significative power of the word *gau* or cow resides in the universal *gotva* identical with the particular meaning *gau*. The relation of *śakya#*, the primary meaning is known as *lakṣaṇā*, the secondary significative power.

* *Padapadārthayoḥ sambandhaḥ-śaktilakṣaṇānyatararūpaḥ. SNB 5*

पदपदार्थयोः सम्बन्धः शक्तिलक्षणान्यतररूपः । स्वा. भा. 5

The natural or primary significative power of a word is *abhidhā*.

Scholars refer to by different names such as *prasiddha*, *śakti* etc. *Abhidhā* has been used as '*prasiddha*' and *śakti*' in *Mathara-vṛtti* and *Swāmināṛāyaṇabhāsya* respectively.

The *śakya* is the object of the primary significative power that resides in a word. Here, *śakya* means the primary meaning of a word. Similarly, *lakṣya*, the secondary meaning of a word is the object of *lakṣaṇā*, the secondary significative power. *Author*

Tatra lakṣaṇā-traividdhyam. Jahallakṣaṇājahallakṣaṇā-jahadajahallakṣaṇā cetyādi[49]. Yathā jahallakṣaṇā 'Gaṅgāyāṁ ghoṣa' ityatra gaṅgā-pade śakya-sambandhi-tīra-bodha-janikā. Ajahallakṣaṇā śakya-lakṣyobhaya-bodha-janikā yathā 'Chatriṇo yānti' ityatra chatri-padasyaika-sārtha-vāhitve lakṣaṇā. Jahad-ajahallakṣaṇā śakyatāvacchedaka-parityāgena vyaktimātra-bodhikā, yathā - So'yaṁ puruṣa- ityatra tat-kālāvacchinnatvādi-parityāgena puruṣa-mātra-bodhikā[50]. Tātaparyānupapattir-anvayānupapattiśca lakṣaṇā-bījaṁ bhavati[51].

तत्र लक्षणात्रैविध्यम् । जहल्लक्षणाजहल्लक्षणा जहदजहल्लक्षणा चेत्यादि । यथा- जहल्लक्षणा 'गङ्गायां घोष' इत्यत्र गङ्गापदे शक्यसम्बन्धितीरबोधजनिका । अजहल्लक्षणा शक्यलक्ष्योभयबोधजनिका, यथा- 'छत्रिणो यान्ति' इत्यत्र छत्रिपदस्यैकसार्थवाहित्वे लक्षणा । जहदजहल्लक्षणा शक्यतावच्छेदकपरित्यागेन व्यक्तिमात्रबोधिका, यथा- 'सोऽयं पुरुष' इत्यत्र तत्कालावच्छिन्नत्वादिपरित्यागेन पुरुषमात्रबोधिका । तात्पर्यानुपपत्तिरन्वयानुपपत्तिश्च लक्षणाबीजं भवति ।

Laksaṇā is of three kinds – (a) *Jahallakṣaṇā*: *Gaṅgāyāṁ ghoṣaḥ* (*The village is on the Gaṅgās*), here the secondary significative power that causes the knowledge of the secondary meaning, the bank related to the primary meaning, the flow of water in the word *Gaṅgā* is *jahallakṣaṇā*. *Ajahallakṣaṇā*: The secondary significative power that causes the knowledge of primary as well as secondary meaning is known as *ajahallakṣaṇā*. E.g. - *Chatriṇo yānti* (*People with umbrellas are going*)–indicates, through *ajahallaksṇā*, a group of traders, headed by the leader i.e. the primary meaning represents a procession of traders carrying umbrellas. However, the secondary meaning signifies a procession

of traders, headed by the (parasoled) leader. *Jahadajahallakṣaṇā*: The secondary significative power is that which causes the knowledge of the individual only by giving up *avacchedaka** or the delimiter of *śakyatā* or the acquired property. E.g. - *So'yam puruṣaḥ* - *This is that person.* Here, the secondary significative power that causes the knowledge of *puruṣa*, a person only by rejecting past time etc. (the delimiters of *śakyatā* or the acquired property residing in *puruṣa*), is *jahadajahallakṣaṇā*. The non-apprehension of the intended as well as logically connected sense in a sentence collectively is the cause of *lakṣaṇā*, the secondary significative power.

* *Anyūna-anatirikta-dharmatvam avacchedakatvam* - अन्यून-अनतिरिक्त-धर्मत्वम् अवच्छेदकत्वम् ।

An *avacchedaka*, the delimiter is that which, by residing in an object, presents the nature of the same object as it is, not more not less; e.g. *ghaṭatva* is a natural property and delimiter that, by residing in a *ghaṭa*, the pot, presents the nature of *ghaṭa* as it is, not more not less. The delimiter is also an indicator of the existence of the above. There are four kinds of delimiter: *dharma*, the property; *sambandha*, the relation; *deśa*, the space and *kāla*, the time. *Āhṛta dharma*, the acquired property of an object is delimited or regulated by these delimiters. *Āhṛta dharma* or the acquired property is the contextual or the changeable property of an object which, by coming into existence in a particular occasion or context, affects the nature of that object. It leaves the object when the occasion or context is over. It is also common to many objects and is not at all, in any sense an uncommon property. Here, *puruṣa* is the *śakya*, the primary meaning in which there is a contextual property *śakyatā* that is delimited by the delimiter *kāla*, the time. *NNBP*.English translation by Ujjwala Jha.

Gauṇī dvividhā - yathā idam-ādi-pada-bhinna-viśeṣya-vācaka-pada-samāna-vibhaktika-pada-nirūpitā 'Siṁho māṇavaka' ityatra siṁha-sādṛśya-bodhikā, dvitīyā tu idam-ādi-pada-viśeṣya-vācaka-pada-samāna-vibhaktika-pada-nirūpitā[52]. Yathā -Siṁho'yaṁ- ityatra siṁha-sadṛśa-bodhikā[53].

Padaṁ catur-vidham - yaugikaṁ, rūḍhaṁ, yogarūḍhaṁ yaugika-rūḍhañceti. Tatrāvayavārtha-bodha-janakaṁ yaugikaṁ - yathā pācakādi-padam. Yatrāvayava-śakti-

nirapekṣayā samudāya-śaktyaiva bodho bhavati tad rūḍham– yathā go-maṇḍapādi-padam.

गौणी द्विविधा - यथा इदमादिपदभिन्नविशेष्यवाचक-पदसमानविभक्तिकपदनिरूपिता 'सिंहो माणवक' इत्यत्र सिंहसादृश्यबोधिका, द्वितीया तु इदमादिपदविशेष्यवाचकपदसमानविभक्तिकपदनिरूपिता। यथा- 'सिंहोऽयम्' इत्यत्र सिंहसदृशबोधिका ।

पदं चतुर्विधम् - योगिकं, रूढं, योगरूढं यौगिकरूढञ्चेति । तत्रावयवार्थबोधजनकं यौगिकं - यथा पाचकादिपदम् । यत्रावयवशक्तिनिरपेक्षया समुदायशक्त्यैव बोधो भवति तद् रूढम् -यथा गोमण्डपादिपदम् ।

*Gauṇī**, the qualitative significative power is of two kinds. (a) *Siṁho māṇavakaḥ- The student is a lion.* Here, the word 'this' has not been used as *viśeṣya*, a noun particularized by an adjective, instead the word '*māṇavaka*, the student' has been used as *viśeṣya*. The inflection of the word '*siṁha*', the *viśeṣaṇa* or the adjective is similar to the inflexion of '*māṇavaka*', the *viśeṣya*. The secondary significative power that causes the knowledge of the similarity of *simha* with *māṇavaka* is known a *gauṇī*. (b) *Ayaṁ siṁhaḥ- This is a lion*. Here, the word '*idaṁ*' is similar to the inflexion of '*siṁha*'. The knowledge of the similarity of *siṁha* to *idam* is acquired through *gauṇī*.

* *Gauṇī'* has been used in *Māṭharavṛtti* as the third signifivative power of word, whereas in *Swāminārāyaṇabhāṣya*, it has been included in *lakṣaṇā*, the secondary significative power. *Author*

Words are divided into four classes according to the different ways in which their meaning is determined: *Yaugika* or derivative, *rūḍha* or conventional, *yogarūḍha* or derivative and conventional and *yaugikarūḍha* or which could be taken either as derivative or as conventional.

(a) *Yaugika* or derivative : When the meaning of a word is determined by those of its component parts or when the word does not signify anything more or less than the meanings of its *avayava#* or parts, it is called *yaugika* or derivative e.g. *pācaka* (cook) etc.

Here *avayava* means 'the parts' such as verbal root, suffix etc. that reside in a word. Each one of the parts has its own significative power and meaning. These parts determine the meaning of a word. Thus, when the meaning of a word is determined by those of its component parts, it is called *yaugika*, or derivative, e.g. *pācaka*, the cook; here the meaning of the word *pācaka* is known through the verbal root '*pac*' (to cook) and the suffix '*aka*' signifying the agent of action. *Yaugika* words are mainly of three kinds: *kṛdanta* or primary derivative formed by the addition of suffixes to verbal roots, *taddhita* or secondary derivative formed by the addition of suffixes to nouns and *samastapada* or compound words. *Author*

(b) *Rūḍha* or conventional : When the meaning of the word is determined by the whole word independently of the part-meanings, it is known as *rūḍha* or conventional, e.g. *gomaṇḍapa* etc.

Yatrāvayava-śakti-viṣaye samudāya-śaktir-apyasti tad yoga-rūḍhaṁ yathā – paṅkajādi-padam, avayava-śaktyā paṅka-jani-kartṛtva-rūpam-arthaṁ bodhayati, samudāya-śaktyā ca padmatvena rūpeṇa padmaṁ bodhayatīti. Yatra yaugikārtha-rūḍhyarthayoḥ svātantryeṇa bodhas-tad yaugika-rūḍham – yathā ud-bhidādi-padam. Tatra hi ud-bhedan-kartā taru-gulmādiḥ, yāga-viṣeṣo'pi ca budhyate[54].

यत्रावयवशक्तिविषये समुदायशक्तिरप्यस्ति तद् योगरूढं यथा- पङ्कजादिपदम्, अवयवशक्त्या पङ्कजनिकर्तृत्वरूपमर्थं बोधयति, समुदायशक्त्या च पद्मत्वेन रूपेण पद्मं बोधयतीति । यत्र यौगिकार्थरूढ्यर्थयोः स्वातन्त्र्येण बोधस्तद् यौगिकरूढम्- यथा उद्भिदादिपदम् । तत्र हि उद्भेदनकर्ता तरुगुल्मादिः, यागविशेषोऽपि च बुध्यते ।

Yogarūḍha, derivative and conventional : When the meaning determined by the whole word taken together (*samudāyaśakti*)* agrees with that determined by the parts (*avayavaśakti*)#, it is called *yogarūḍha*, e.g. *paṅkaja* etc. Here, the knowledge of an object as doer (what grows in the mud) is acquired through the meaning of the parts and 'lotus' is known through the whole word. In this way, the derivative meaning and the conventional meaning coincide and refer to the same object. Thus it is partly derivative and party conventional.

* Where the meaning of a word is determined by the whole word independently of the meanings of the parts, it is referred to as *rūḍha* or conventional. It is also called *samudāya-śakti,* the collective *significative* power, e.g. the meaning of the word *'gauḥ'* is not acceptable on the basis of its derivation 'that which goes', but on the basis of *samudāyaśakti,* collective *significative* power 'a four legged animal having dew lap as its special character'. Similarly, the meaning of *'maṇḍapa'* is not acceptable as 'one who drinks the water of boiled rice' based on its etymology or the meaning of the parts, but acceptable as an open hall for auspicious activity; popularly known through convention and determined by the collective *significative* power. *Author*

When each part of a word such as root, suffix etc. signifies independently and decides the meaning of a word, then it is known as *avayavaśakti. Avayavaśakti* and *samudāyaśakti* cause *yaugika* and *rūḍha* respectively. *Author*

(c) *Yaugikarūḍha,* derivative or conventional : When the meaning of the word can be ascertained either etymologically from the meaning of its component parts, or conventionally from usage by the whole word taken together, it is called *yaugikarūḍha.* For example the word *'udbhid'* means the 'doer' of germination, the tree gulma etc. when taken in its etymological sense; while conventionally it is also used as the name of a particular sacrifice.

Śābda-bodhe tu āsatti-jñānamākāṅkṣā-jñānaṁ yogyatā-jñānaṁ tātparya-jñānañca kāraṇam. Anvaya-pratiyogyanuyogi-padayor-avyavadhānenopasthitiḥ āsattiḥ, taj-jñānaṁ kāraṇam, tena prahare prahare'sahoccāritāni 'Gām-ānaya' ityādi-vākyāni na pramāṇam, āsattyabhāvāt. Yat-padasya yat-padābhāva-prayuktam-anvayabodhājanakatvaṁ tat-pada-samabhivyāhṛta-tat-padatvam ākāṅkṣā, kāraka-padasya kriyā-padaṁ vinānvaya-bodhakatvābhāvāt kāraka-pada-samabhivyāhṛta-kriyā-padatvam-ākāṅṣā taj-jñāra-virahācca 'Gauraśvaḥ puruṣo hastī ' iti-vākyaṁ na pramāṇam.

शाब्दबोधे तु- आसत्तिज्ञानमाकाङ्क्षाज्ञानं योग्यताज्ञानं तात्पर्यज्ञानञ्च कारणम् । अन्वयप्रतियोग्यनुयोगिपदयोरव्यवधानेनोपस्थितिः आसत्तिः, तज्ज्ञानं कारणम्, तेन प्रहरे प्रहरेऽसहोच्चारितानि 'गामानय' इत्यादिवाक्यानि न

प्रमाणम्, आसत्त्यभावात् । यत्पदस्य यत्पदाभावप्रयुक्तमन्वयबोधाजनकत्वं तत्पदसमभिव्याहृततत्पदत्वम् आकाङ्क्षा, कारकपदस्य क्रियापदं विनान्वयबोधकत्वाभावात् कारकपदसमभिव्याहृतक्रियापदत्वमाकाङ्क्षा तज्ज्ञानविरहाच्च 'गौरश्वः पुरुषो हस्ती' इतिवाक्यं न प्रमाणम् ।

The knowledge of *ākāṅkṣā* or syntactic expectancy, *yogyatā* or logical compatibility, *āsatti* or phonetic contiguity and *tātparya* or the intention of the speaker is the cause of sentential knowledge. *Āsatti* is the uninterrupted presence of the *pratiyogin** or counter-relative and *anuyogin* or the base-relatum of the relationship between words. The knowledge of the above is the cause of sentential knowledge; e.g. *'Gāmānaya- Bring the cow'* is not a verbal testimony due to the absence of *āsatti,* if the words *'ānaya* -bring.....*gām* - the cow' are uttered separately in different *prahara* or a three-hour-period. *Ākāṅkṣā* consists in the ability of a word to establish a relationship with such a word, without which the knowledge of relationship between them is not possible. E.g. *kāraka* cannot produce the knowledge of relationship without presenting itself with *kriyā,* hence the ability of *kāraka* to establish the relationship by presenting itself with *kriyā* is *ākāṅkṣā.* Sentences like, *Gau*-the cow, *Aśva*- the horse, *Puruṣa*- the person, *Hasti*- the elephant are not supposed to be verbal testimony, because they cannot produce the sentential knowledge due to the absence of the relationship of *kārakas* such as *Gau, Aśva* etc. with their respective *kriyās.*

* Relation is supposed to be the *sapratiyogika* i.e. an entity having a *pratiyogin,* the counter-relative in *Navyanyāya.* In other words, relation is that which has a *pratiyogin,* the counter-relative and an *anuyogin,* base-relatum. Whichever is *pratiyogin,* the counter-relative of a relation that alone exists in the *anuyogin,* the base-relatum and whichever is *anuyogin,* the base-relatum of a relation, in it resides *pratiyogin,* the counter-relative by the same relation. In the above context, there is a relation between *kartā,* the subject and *kriyā,* the verb. Here *kriyā* is the *pratiyogin* and *kartā* is the *anuyogin* of the same relation that exists between two. *NNBP* English translate by Ujjwala Jha.

Eka-padārthe'para-padārtha-sambandho yogyatā. Taj-jñāna-virahād 'Vahninā siñcati' iti vākyaṁ na pramāṇam.

Vākyoccārayitur-yādṛśārtha-bodhecchayā vākyoccāraṇaṁ bhavati tādṛśīcchā tātparyam. Taj-jñānābhāvācca 'Saindhavam-ānaya' ityatra kvacid-aśvasya kvacillavaṇasya vā bodho na syāt[55].

Tasmādapi cāsiddhaṁ parokṣamāptāgamātsiddham[56]/

Mahadādyārambhakrame svargāpūrva-devatādau ca, tatra teṣām-abhāvaḥ prāptaḥ[57]. Tathā ca sāmānyatodṛṣṭānumānāt śeṣavad-anumānācca yadatīndriyaṁ na siddhyati tatra āgama-pramāṇam-anusandheyam-iti bhāvaḥ[58].

एकपदार्थेऽपरपदार्थसम्बन्धो योग्यता । तज्ज्ञानविरहाद् 'वह्निना सिञ्चति' इति वाक्यं न प्रमाणम् । वाक्योच्चारयितुर्यादृशार्थबोधेच्छया वाक्योच्चारणं भवति तादृशीच्छा तात्पर्यम् । तज्ज्ञानाभावाच्च 'सैन्धवमानय' इत्यत्र क्वचिदश्वस्य क्वचिल्लवणस्य वा बोधो न स्यात् ।

तस्मादपि चासिद्धं परोक्षमाप्तागमात्सिद्धम् ।

महदाद्यारम्भक्रमे स्वर्गापूर्वदेवतादौ च, तत्र तेषामभावः प्राप्तः । तथा च सामान्यतोदृष्टानुमानात् शेषवदनुमानाच्च यदतीन्द्रियं न सिद्ध्यति तत्र आगमप्रमाणमनुसन्धेयमिति भावः ।

The relationship of a word-meaning with another word-meaning in a sentence is *yogyatā*; e.g. '*Vahninā siñcati* - Sprinkle with fire'- this sentence is not supposed to be a verbal testimony due to the absence of the knowledge of the relationship between two word-meanings (*vahninā* 'with fire' and *siñcati* 'sprinkle'). The desire, with which a speaker utters a sentence to convey the knowledge of a certain meaning, is known as *tātparya*. Without the knowledge of *tātparya*, the knowledge of '*Bring the horse*' or '*Bring the salt*' of a sentence '*Saindhavam ānaya*' is not possible.

The imperceptible realities such as the order of evolution of the *mahat* and the other principles, heaven, unseen forces, divinities etc. which cannot be known even through *sāmānyatodṛṣṭa*, the inference based on general observation and *śeṣavat*, the posteriori is known through *āptavacana*, the verbal testimony.

References

1. *STK 5*
2. *SB 4*
3. *STK 4*

4. *Ibid*
5. *GPB 4*
6. *STK 5*
7. *SK 4*
8. *STK 4*
9. *SK 4*
10. *STK 5*
11. *Ibid*
12. *STK 5*
13. *Ibid 27*
14. *Ibid 30*
15. *SK 30*
16. *STK 30*
17. *Ibid*
18. *Ibid*
19. *SK 31*
20. *Ibid 5*
21. *SNB 5*
22. *STK 5*
23. *SNB 5*
24. *STK 5*
25. *SB 5*
26. *SNB 5*
27. *Ibid*
28. *MV 5*
29. *Ibid*
30. *Ibid*
31. *STK 5*
32. *Ibid 5*
33. *SK 6*
34. *MV 6*
35. *STK 5*
36. *SK 5*
37. *STK 5*
38. *SNB 5*
39. *Ibid*
40. *STK 5*

41. *SB 5*
42. *STK 5*
43. *Ibid*
44. *SNB 5*
45. *MV 5*
46. *SNB 5*
47. *Ibid*
48. *Ibid*
49. *MV 5*
50. *SNB 5*
51. *Ibid*
52. *Ibid*
53. *Ibid*
54. *Ibid*
55. *Ibid*
56. *SK 6*
57. *STK 6*
58. *K 6*

Chapter - III

Ācāramīmāṁsā

Karma

Upaṣṭambhakaṁ calaṁ ca rajaḥ[1]/

Rajastu calatayā paritas-traiguṇyaṁ cālayet[2]. Sattva-tamasī svayam-akriyatayā svakārya-pravṛttiṁ pratyavasīdantī rajasopaṣṭabhyete, avasādāt pracyāvya svakārye utsāha-prayatnaṁ kāryete[3]. Yaḥ kaścid-ūpastambhaś-calatayā copalabhyate tad-rajorūpaṁ-ityavagantavyam. Tatropastambhaḥ prayatnaḥ, calatā kriyā. Sā ca dvividhā, pariṇāma-lakṣaṇā praspanda-lakṣaṇā ca. Tatra pariṇāma-lakṣaṇayā sahakāri-bhāvāntarānugṛhītasya dharmiṇaḥ pūrva-dharmāt-pracyutiḥ. Praspanda-lakṣaṇayā prāṇādayaḥ karmendriya-vṛttayaśca vacanādyāḥ. Bāhyānāṁ dravyāṇām-utpatana-nipatana-bhramaṇādīni[4]. Yathā vartitaile'nala-virodhinī, atha ca milite sahānalena rūpa-prakāśa-lakṣaṇaṁ kāryaṁ kurutaḥ, yathā vā vāta-pitta-śleṣmāṇaḥ paraspara-virodhinaḥ śarīra-dhāraṇa-lakṣaṇa-kārya-kāriṇaḥ, evaṁ sattva-rajas-tamāṁsi mitho viruddhānyapyanuvartsyanti svakāryaṁ kariṣyanti ca[5].

आचारमीमांसा

कर्म

उपष्टम्भकं चलं च रजः।

रजस्तु चलतया परितस्त्रैगुण्यं चालयेत्। सत्त्वतमसी स्वयमक्रियतया स्वकार्यप्रवृत्तिं प्रत्यवसीदन्ती रजसोपष्टभ्येते, अवसादात् प्रच्याव्य स्वकार्ये

उत्साहप्रयत्नं कार्येते । यः कश्चिदुपस्तम्भश्चलतया चोपलभ्यते तद् रजोरूपमित्यवगन्तव्यम् । तत्रोपस्तम्भः प्रयत्नः, चलता क्रिया । सा च द्विविधा, परिणामलक्षणा प्रस्पन्दलक्षणा च । तत्र परिणामलक्षणया सहकारिभावान्तरानुगृहीतस्य धर्मिणः पूर्वधर्मात् प्रच्युतिः । प्रस्पन्दलक्षणया प्राणादयः कर्मेन्द्रियवृत्तयश्च वचनाद्याः । बाह्यानां द्रव्याणामुत्पतननिपतनभ्रमणादीनि । यथा वर्तितैलेऽनलविरोधिनी, अथ च मिलिते सहानलेन रूपप्रकाशलक्षणं कार्यं कुरुतः, यथा वा वातपित्तश्लेष्माणः परस्परविरोधिनः शरीरधारणलक्षणकार्यकारिणः, एवं सत्त्वरजस्तमांसि मिथो विरुद्धान्यप्यनुवर्त्स्यन्ति स्वकार्यं करिष्यन्ति च ।

Axiology

Action

Rajas is exciting and mobile. Owing to its mobility, it keeps the organs, possessed of the three *guṇas*, in continuous activity. *Sattva* and *tamas*, which are inactive by themselves and are, therefore, unable to produce their own effects, desire their driving force from *rajas* which rouses them from their states of inertia and excites them to accomplish their own respective effects. Whatever effort is seen through action should be attributed to the nature of *rajas*. *Upastambha* means effort and *calatā* is action. This *karman* or action is of two kinds–*pariṇāmalakṣana* and *praspandalakṣana*. The action that, through associate causes, deserts its earlier property and accepts a new property is known as *pariṇāmalakṣana*. The action of speaking and others related to the dispositions of motor-organs and inhaling etc., are known as *praspandalakṣana*. It also includes upward, downward and other movements of external substances. It is a matter of common observation that the wick and oil, though opposite to the fire, when brought together, co-operate to perform the action of giving light. In a similar way, the three *doṣas* (factors responsible for physiological functions but capable of causing disorders are known as *doṣas*) of the body, viz., *vāta* or wind, *pitta* or bile and *kapha* or phlegm, though possessed of mutually opposite properties, co-operate with each other for

performing their respective actions with the sole purpose to sustain the body. In the same way, *sattva*, *rajas* and *tamas* also, though contradictory to each other, co-operate and perform their respective actions with the single purpose of bringing about the *kaivalya* of *puruṣa*.

Iha loke dvividhaṁ kāraṇaṁ pariṇāmakatvād-apariṇāmakatācca. Tatrāpariṇāmakatvāt mṛt-piṇḍa-daṇḍa-sūtrodaka-vidalān paśyāmaḥ, pariṇāmataśca kṣīraṁ dadhīti. Yathā kṣīraṁ dadhi-bhāvena pariṇamati, yadeva kṣīraṁ tadeva dadhi[6]. Evaṁ pradhānaṁ vyakta-bhāvena pariṇamati, dadhivat vyaktaṁ kṣīravat pradhānam-ityarthaḥ. Yadevāvyaktaṁ tadeva vyaktam-iti[7].

Asadakaraṇād-upādāna-grahaṇāt sarva-sambhavābhāvāt/
Śaktasya śakya-karaṇāt kāraṇa-bhāvācca sat-kāryam[8]//
Vatsa-vivṛddhi-nimittaṁ kṣīrasya yathā pravṛttir-ajñasya/
Puruṣa-vimokṣa-nimittaṁ tathā pravṛttiḥ pradhānasya[9]//

इह लोके द्विविधं कारणं परिणामकत्वादपरिणामकत्वाच्च । तत्रापरिणामकत्वात् मृत्पिण्डदण्डसूत्रोदकविदलान् पश्यामः, परिणामतश्च क्षीरं दधीति । यथा क्षीरं दधिभावेन परिणमति, यदेव क्षीरं तदेव दधि । एवं प्रधानं व्यक्तभावेन परिणमति, दधिवत् व्यक्तं क्षीरवत् प्रधानमित्यर्थः। यदेवाव्यक्तं तदेव व्यक्तमिति ।

असदकरणादुपादानग्रहणात् सर्वसम्भवाभावात् ।
शक्तस्य शक्यकरणात् कारणभावाच्च सत्कार्यम् ॥
वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य ।
पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य ॥

There are two types of causes in this world–*pariṇāmī* and *apariṇāmī*. Of these, *apariṇāmī* includes a lump of clay, a stick, a thread, water, *vidala* tree etc.; whereas *pariṇāmī* is the process by which milk transforms itself into curd, since the curd is nothing but milk itself. *Pradhāna* and *vyakta* are similar to milk and curd respectively. Hence *vyakta* is nothing but *avyakta* itself. In other words, the effect is existent even before the operation of the cause; what is non-existent can by no means be brought into existence; an

effect requires compulsorily an adequate material cause; all effects are not producible from all causes; an efficient cause can produce only that for which it is efficient; and effect is of the same essence as the *kāraṇa** or cause. This is the famous theory of causation in *Sāṁkhya* and known as *satkāryavāda#*. Just as the secretion of milk, which is unintelligent, is for the sake of the nourishment of the calf, similar is the action of *pradhāna* for the sake of the *kaivalya* of *puruṣa*.

* *Kāraṇaṁ dvividham-upādānaṁ nimittaṁ ceti. Yatra tādātmyena kāryaṁ bhavati tad-upādānakāraṇaṁ. Yathā gandhaṁ prati pṛthivī, pṛthvīṁ prati tanmātrāṇi, tāni pratyahaṅkāraḥ, taṁ prati mahat-tattvam, tatprati ca prakṛtiriti. Upādānakāraṇabhinnaṁ kāraṇaṁ nimitta-kāraṇam- yathā ghaṭodbhāvane sahakārī daṇḍo nimitta-kāraṇam-iti. SNB 5*

कारणं द्विविधमुपादानं निमित्तं चेति । यत्र तादात्म्येन कार्यं भवति तदुपादानकारणं यथा गन्धं प्रति पृथिवी, पृथ्वीं प्रति तन्मात्राणि, तानि प्रत्यहङ्कारः, तं प्रति महत्तत्त्वम्, तत्प्रति च प्रकृतिरिति । उपादानकारणभिन्नं कारणं निमित्तकारणम्- यथा घटोद्भावने सहकारी दण्डो निमित्तकारणमिति । स्वा. भा. 5

The cause is of two kinds- *upādāna* or material and *nimitta* or instrumental. Where the effect comes into existence by the relation of identity, it is known as *upādāna*, e.g. earth is the material cause of the effect odour, *tanmātrā* or subtle element of earth, *ahaṅkāra* of *tanmātrā*, *mahat* of *ahaṅkāra*, and *avyakta* of *mahat*. That which is different from material cause is known as *nimitta*, e.g. in the production of the effect *ghaṭa* or pot, the associate causes such as stick, potter etc. are instrumental.

\# *Iha kāryakāraṇabhāve caturdhā vipratipattiḥ prasarati. Asataḥ sajjāyata iti saugatāḥ saṅgirante. Naiyāyikādayaḥ sato'saj-jāyata iti. Vedāntinaḥ sato vivartaḥ kāryajātaṁ na vastu-sad-iti. Sāṁkhyāḥ punaḥ sataḥ sajjāyata iti. SDSSD p. 539.*

इह कार्यकारणभावे चतुर्धा विप्रतिपत्तिः प्रसरति । असतः सज्जायत इति सौगताः सङ्गिरन्ते । नैयायिकादयः सतोऽसज्जायत इति । वेदान्तिनः सतो विवर्तः कार्यजातं न वस्तुसदिति । साङ्ख्याः पुनः सतः सज्जायत इति । स. द. स. सा. द. पृ. सं. 539

Here a four-fold discussion arises as to the true nature of cause and effect. The *Buddhists* maintain that the existent is produced from the non-existent; the *Naiyāyikas* etc. opine that the non-existent is produced from

the existent; the *Vedāntins*, that all effects are the illusory emanation from the existent and not themselves really existent; while the *Sāṁkhyas* hold that the existent is produced from the existent.

Karmakartā

***Ārabhyate iti ārambhaḥ sargaḥ*[10].**

Ityeṣa prakṛti-kṛto mahadādi-viśeṣa-bhūta-paryantaḥ /
***Prati-puruṣa-vimokṣārthaṁ svārtha iva parārtha ārambhaḥ*[11]//**

***Yathaudana-kāma odanāya pāke pravṛtta odana-siddhau nivartate, evaṁ pratyekaṁ puruṣān mocayituṁ pravṛttā prakṛtiryaṁ puruṣaṁ mocayati taṁ prati punarna pravartate*[12].**

Aautsukya-nivṛttyarthaṁ yathā kriyāsu pravartate lokaḥ/
Puruṣasya-vimokṣārthaṁ pravartate tad-vad-avyaktam//
Raṅgasya darśayitvā nivartate nartakī yathā nṛtyāt/
***Puruṣasya tathātmānaṁ prakāśya vinivartate prakṛtiḥ*[13]//**
Tasmānna badhyate'sau na mucyate nāpi saṁsarati kaścit/
***Saṁsarati badhyate mucyate ca nānāśrayā prakṛtiḥ*[14]//**

कर्मकर्ता

आरभ्यते इति आरम्भः सर्गः ।

इत्येष प्रकृतिकृतो महदादिविशेषभूतपर्यन्तः ।
प्रतिपुरुषविमोक्षार्थं स्वार्थ इव परार्थ आरम्भः ॥

यथौदनकाम ओदनाय पाके प्रवृत्त ओदनसिद्धौ निवर्तते, एवं प्रत्येकं पुरुषान् मोचयितुं प्रवृत्ता प्रकृतिर्यं पुरुषं मोचयति तं प्रति पुनर्न प्रवर्तते ।

औत्सुक्यनिवृत्त्यर्थं यथा क्रियासु प्रवर्तते लोकः ।
पुरुषस्य विमोक्षार्थं प्रवर्तते तद्वदव्यक्तम् ॥
रङ्गस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्यात् ।
पुरुषस्य तथात्मानं प्रकाश्य विनिवर्तते प्रकृतिः ॥
तस्मान्न बध्यतेऽसौ न मुच्यते नापि संसरति कश्चित् ।
संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः॥

Agent

Ārambha or *sarga* means that which has a beginning, that which evolves. Thus, this evolution from *mahat* down to *pañcamahābhūta* is brought about by *prakṛti* in the interest of another, appearing as if it were for her own interest, for the *kaivalya* of each individual *puruṣa*. It is just like someone desiring food, engages himself in the act of cooking, and retires from the work of cooking when the food is ready. In a similar way, *prakṛti*, motivated to action solely with the purpose of emancipating each *puruṣa*, ceases from her operation with regard to that *puruṣa* to whom she brings about emancipation. As people engage in actions to relieve desire, so also the unmanifest engages in action to liberate *puruṣa*. Just as a dancing girl ceases to dance after entertaining spectators, so also *prakṛti* ceases to act after having exhibited herself to *puruṣa*. Thus, in fact, *puruṣa* is never bound and hence can never be released, nor does he transmigrate. It is *prakṛti*, the substratum of manifold creation, which migrates, is bound and is released.

***Yathā jaya-parājayau bhṛtyagatāvapi svāminyupacaryete, tadāśrayeṇa bhṛtyānāṁ tad-bhāgitvāt, tat-phalasya ca śoka-lābhādeḥ svāmi-sambandhāt. Bhogāpavargayośca prakṛti-gatayorapi vivekāgrahāt puruṣa-sambandha upapādita iti*[15].**

यथा जयपराजयौ भृत्यगतावपि स्वामिन्युपचर्येते, तदाश्रयेण भृत्यानां तद्भागित्वात्, तत्फलस्य च शोकलाभादेः स्वामिसंबंधात् । भोगापवर्गयोश्च प्रकृतिगतयोरपि विवेकाग्रहात् पुरुषसम्बन्ध उपपादित इति।

As defeat or victory is attributed to the king, though in reality, it is the soldiers who are either defeated or victorious; just as it is the servants who really take part in the battle, yet the king suffers the effect of loss or profit, being the support of his servants; so in the same way, though in reality, both enjoyment and release belong to *prakṛti*, yet due to the absence of discrimination of *puruṣa* being quite distinct from the *prakṛti*, they are attributed to *puruṣa*. Hence, the agent of the action is only *prakṛti*, and none other.

Karmaphalam

Sukha-duḥkhānubhavo hi bhogaḥ*[16]*. Duḥkhatrayam, tat

***khalu ādhyātmikam-ādhibhautikam-ādhidaivikañca. Tatrādhyātmikaṁ dvividham–śārīraṁ mānasaṁ ca. Śārīraṁ vāta-pitta-śleṣmaṇāṁ vaiṣamya-nimittam. Mānasaṁ kāma-krodha-lobha-moha-bhayerṣyā-viṣāda-viṣayaviśeṣādarśana-nibandhanam. Sarvañcaitad-āntaropāya-sādhyatvād-ādhyātmi-kaṁ duḥkham. Bāhyopāya-sādhyaṁ duḥkhaṁ dvedhā ādhibhautikam ādhidaivikañca. Tatra ādhibhautikaṁ mānuṣa-paśu-mṛga-pakṣi-sarīsṛpa-sthāvaranimittam*[17]*. Ādhidaivikam tu divam-adhikṛtya yat pravartate śītoṣṇa- vāta-varṣādikam*[18].**

कर्मफलम्

सुखदु:खानुभवो हि भोगः। दु:खत्रयम्, तत् खलु आध्यात्मिकमाधिभौतिकमाधिदैविकञ्च । तत्राध्यात्मिकं द्विविधम् – शारीरं मानसं च । शारीरं वातपित्तश्लेष्मणां वैषम्यनिमित्तम् । मानसं कामक्रोधलोभमोहभयेर्ष्याविषादविषयविशेषादर्शननिबन्धनम् । सर्वञ्चैतदान्तरोपायसाध्यत्वादाध्यात्मिकं दु:खम् । बाह्योपायसाध्यं दु:खं द्वेधा – आधिभौतिकम् आधिदैविकञ्च। तत्र आधिभौतिकं मानुषपशुमृगपक्षिसरीसृपस्थावरनिमित्तम् । आधिदैविकं तु दिवमधिकृत्य यत् प्रवर्तते शीतोष्णवातवर्षादिकम् ।

Fruits of Actions

Bhoga or experience consists in the feeling of pleasure and pain. There are three kinds of pain: (i) *ādhyātmika* or intra-organic, (ii) *ādhibhautika*, caused by external influences, and (iii) *ādhidaivika*, caused by supernatural agencies. *Ādhyātmika* is two-fold: bodily and mental. Bodily pain is caused by the disorder of *vāyu* or wind, *pitta* or bile, and *kapha* or phlegm. Mental pain is caused by lust, anger, greed, infatuation, fear, envy, grief, and non-perception of the particular object. These are called *ādhyātmika* as they are amenable to internal remedies. Pains, amenable to external remedies, are two-fold: *ādhibhautika* and *ādhidaivika*. *Ādhibhautika* pain is caused by man, beasts, deer, birds, reptiles, plants etc. *Ādhidaivika* pain is caused by cold, heat, storm, rain, thunderbolt and the rest belonging to heaven or sky.

Svargaśca–

Yanna duḥkhena sambhinaṁ na ca grastam-anantaram/
Abhilāṣopanītaṁ ca tat-sukhaṁ svaḥ padāspadam//

Duḥkha-virodhī sukha-viśeṣaśca svargaḥ. Sa ca svaśaktyā samūla-ghātam-apahanti duḥkham[19].

Tatra jarāmaraṇa-kṛtaṁ duḥkhaṁ prāpnoti cetanaḥ puruṣaḥ/
Liṅgasyāvinivṛttes-tasmād dukḥaṁ svabhāvena[20] //

Tatra śarīrādau yadyapi vividha-vicitrānanda-bhoga-bhāginaḥ prāṇa-bhṛd-bhedāḥ, tathāpi sarveṣāṁ jarā-maraṇa-kṛtaṁ duḥkam-aviśiṣṭam. Sarvasya khalu kṛmerapi maraṇa-trāsau 'mā na bhūvam' 'bhūyāsam' ityevam-ātmako'sti. Duḥkhaṁ ca bhaya-heturiti duḥkhaṁ maraṇam[21].

स्वर्गश्च–

यत्र दुःखेन सम्भिन्नं न च ग्रस्तमनन्तरम्।
अभिलाषोपनीतं च तत्सुखं स्वः पदास्पदम्॥

दुःखविरोधी सुखविशेषश्च स्वर्गः। स च स्वशक्त्या समूलघातमपहन्ति दुःखम्।

तत्र जरामरणकृतं दुःखं प्राप्नोति चेतनः पुरुषः।
लिङ्गस्याविनिवृत्तेस्तस्माद् दुःखं स्वभावेन॥

तत्र शरीरादौ यद्यपि विविधा विचित्रानन्दभोगभागिनः प्राणभृद्भेदाः, तथापि सर्वेषां जरामरणकृतं दुःखमविशिष्टम्। सर्वस्य खलु कृमेरपि मरणत्रासौ – मा न भूवम्, भूयासम् इत्येवमात्मकोऽस्ति। दुःखं च भयहेतुरिति दुःखं मरणम्।

Svarga is the maximum worldly pleasure. It is that happiness which is endless* and continuous, untouched by unhappiness, and is attained by intense longing for it. It is a special kind of happiness that is diametrically opposed to unhappiness or pain and thus capable of completely destroying pain by its own inherent power.

* *Amṛtatvābhidhānaṁ cirasthemānam-upalakṣayati. STK 2*

Kṣayitvaṁ ca svargādeḥ sattve sati kāryatvād-anumitam. Ibid.

Svargiṇaḥ pātabhayādi-janya-duḥkhāvaśyabhāvācca. SB 2

अमृतत्वाभिधानं चिरस्थेमानमुपलक्षयति । सां.त.कौ. 2

क्षयित्वं च स्वर्गादेः सत्त्वे सति कार्यत्वादनुमितम् । वही

स्वर्गिणः पातभयादिजन्यदुःखावश्यभावाच्च । सा. बो. 2

Endless and continuous pleasure is that which exists for a long period. However, *svarga* too is destructible, for after the destruction of maximum pleasure, pain is inevitable.

The reflected consciousness or the intelligent *puruṣa* experiences pain arising from decay and death until the dissolution of the subtle body. Thus, pain is in the very nature of the world.

Even though the body, pulsating with vital breath, is the vehicle for the enjoyment of various forms of pleasure, nevertheless, the constant pain caused by decay and death is common to all. Everyone, even an insect, suffers from fear of death, and hopes: '*May I not cease to be*', '*May I continue to be.*' Pain causes fear and death is a source of pain.

Karmaphaladātā

Aniyato vipākānāṁ jātyāyur-bhogānāṁ kālo yasya karmāśayasya saḥ[22]. Kleśā avidyāsmitā-rāga-dveṣābhiniveśāste eva salilāni tair-abhisiktāyāṁ buddhi-bhūmau karmāṇi dharmādharm-rūpāṇi bījāni bhogādi-rūpam-aṅkuraṁ prasuvate janayanti[23].

कर्मफलदाता

अनियतो विपाकानां जात्यायुर्भोगानां कालो यस्य कर्माशयस्य सः। क्लेशा अविद्यास्मितारागद्वेषाभिनिवेशास्ते एव सलिलानि तैरभिसिक्तायां बुद्धिभूमौ कर्माणि धर्माधर्मरूपाणि बीजानि भोगादिरूपमङ्कुरं प्रसुवते जनयन्ति।

Fruit-giver

The maturity of *karmāśaya* or the impression of past thoughts and actions is that which produces fruits such as rebirth, a long or short life and the experiences of pleasure and pain since time

immemorial. In other words, *avidyā* or ignorance, *asmitā* or egotism, *rāga* or attachment, *dveṣa* or aversion and *abhiniveśa* or the desire to cling to life are five *kleśas* or obstacles that are known as *salila*. These obstacles make *buddhi* fertile to produce fruits of past thoughts and actions. Impression in such *buddhi*, the seed of good and bad thoughts and actions that produces pleasure and pain, is experienced as fruit. Thus *karmāśaya* is the fruit-giver in the *Saṁkhya* system.

Bandhanam

Viparyayāt atattva-jñānāt iṣyate bandhaḥ. Sa ca trividhaḥ–prākṛtiko vaikṛtiko dākṣiṇakaś-ceti. Tatra prakṛtāvātma-jñānādye prakṛtim-upāsate teṣāṁ prākṛtiko bandhaḥ[24]**.**

बन्धनम्

विपर्ययाद् अतत्त्वज्ञानात् इष्यते बन्धः । स च त्रिविधः – प्राकृतिको वैकृतिको दाक्षिणकश्चेति । तत्र प्रकृतावात्मज्ञानाद्ये प्रकृतिमुपासते तेषां प्राकृतिको बन्धः।

Bondage

Bandhana is caused by *viparyaya* or ignorance. This is three-fold: (i) *prākṛtika* or related to *prakṛti*, (ii) *vaikṛtika* or evolutionary and (iii) *dākṣiṇaka* or personal. *Prākṛtika bandhana* is for those who mistake *prakṛti* for *puruṣa* and worship *prakṛti* and contemplate upon it and not on *puruṣa*. This is the bondage resulting from *prakṛti*.

Vaikāriko bandhas-teṣāṁ ye vikārāneva bhūtendriyāhaṅkāra-buddhīḥ puruṣa-dhiyopāsate[25]***. Iṣṭāpūrtena dākṣiṇakaḥ. Puruṣa-tattvānabhijño hīṣṭāpūrtakārī kāmopahatamanā badhyata iti***[26]***. Vāṅmātraṁ na tu tattvam, cittasthiteḥ***[27]***. Bandhādīnāṁ sarveṣāṁ citta evāvasthānāt puruṣe bandhādi-vāṅmātraṁ sphaṭika-lauhityavat, na tu tattvam-anāropitaṁ japālauhityavad-ityarthaḥ. Uktañca–***

Bandha-mokṣau sukhaṁ duḥkhaṁ mohāpattiśca māyayā/
Svapne yathātmanaḥ khyātiḥ saṁsṛtir-na tu vāstavī//

वैकारिको बन्धस्तेषां ये विकारानेव भूतेन्द्रियाहङ्कारबुद्धीः पुरुषधियोपासते । इष्टापूर्तेन दाक्षिणकः । पुरुषतत्त्वानभिज्ञो हीष्टापूर्तकारी कामोपहतमना बध्यत इति । वाङ्मात्रं न तु तत्त्वम्, चित्तस्थितेः । बन्धादीनां सर्वेषां चित्त एवावस्थानात् पुरुषे बन्धादिवाङ्मात्रं स्फटिकलौहित्यवत्, न तु तत्त्वमनारोपितं जपालौहित्यवदित्यर्थः । उक्तञ्च-

बन्धमोक्षौ सुखं दुःखं मोहापत्तिश्च मायया ।
स्वप्ने यथात्मनः ख्यातिः संसृतिर्न तु वास्तवी ॥

Vaikṛtika bandhana results from those who contemplate only on the evolutes like the elements (gross and subtle) such as sense-organs, I-principle and intellect, identifying them with *puruṣa*.

Dākṣiṇaka bandhana results from the performance of sacrifices, like the *iṣṭāpūrta*. Ignorant of the *puruṣa tattva*, those who undertake the *iṣṭāpūrta** with their minds influenced only by desire for personal gain, suffer from this bondage.

* *Iṣṭaṁ ca pūrtaṁ cānayoḥ samāhāraḥ iṣṭāpūrtam.*
Agnihotraṁ tapaḥ satyaṁ vedānāṁ cānupālanam
Ātithyaṁ vaiśvadevaśca iṣṭmityabhidhīyate V

इष्टं च पूर्तं चानयोः समाहारः इष्टापूर्तम् ।
अग्निहोत्रं तपः सत्यं वेदानां चानुपालनम् ।
आतिथ्यं वैश्वदेवश्च इष्टमित्यभिधीयते ॥ (वा.)

The aggregate of the sacrifice *agnihotra*, penance, truth, the protection of the *Veda*, the worship of the guest and the offering of a portion of the daily meal to all creatures is known as *iṣṭa*.

Vāpīkūpataḍāgādi devatāyatanāni ca.
Annapradānamārāmaḥ pūrtamityabhidhīyate.. V

वापीकूपतडागादि देवतायतनानि च ।
अन्नप्रदानमारामः पूर्तमित्यभिधीयते ॥ (वा.)

The construction of a small reservoir of water, a well, a pond etc., the temple of deity, a park and the act of giving alms is known as *pūrta*.

The bondage in *puruṣa* is only an imposition, and not real.

All kinds of bondage are caused only by *buddhi*. This bondage is like the colour red, reflected in crystal, not like the red–coloured *Japā* or China rose. The same has been expressed through the following *śloka*:

As any experience in a dream is imaginary, not real; similarly bondage, liberation, pleasure-pain and infatuation imposed by *prakriti* on *puruṣa* are fanciful, not real.

Māyākhya-prakṛtyaupādhikītyarthaḥ*[28]. *Na svabhāvato baddhasya mokṣa-sādhanopadeśa-vidhiḥ*[29]. *Duḥkhātyanta-nivṛtter-mokṣatvasyoktatvād bandho duḥkha-yogaḥ. Sa ca puruṣe na svābhāvikaḥ*[30]. *Na hyagneḥ svābhāvikād-auṣṇyān-mokṣaḥ sambhavati, svābhāvikasya yāvad dravyabhāvitvād-iti bhāvaḥ. Uktaṁ ceśvaragītāyām-

Yadyātma-malino'svaccho vikārī syāt svabhāvataḥ/
***Na hi tasya bhaven-muktir-janmāntara-śatairapi*[31]//**

मायाख्यप्रकृत्यौपाधिकीत्यर्थः । न स्वभावतो बद्धस्य मोक्षसाधनोपदेशविधिः । दुःखात्यन्तनिवृत्तेर्मोक्षत्वस्योक्तत्वाद् बन्धो दुःखयोगः। स च पुरुषे न स्वाभाविकः । न ह्यग्नेः स्वाभाविकादौष्ण्यान्मोक्षः सम्भवति, स्वाभाविकस्य यावद् द्रव्यभावित्वादिति भावः । उक्तं चेश्वरगीतायाम्-

यद्यात्ममलिनोऽस्वच्छो विकारी स्यात् स्वभावतः ।
न हि तस्य भवेन्मुक्तिर्जन्मान्तरशतैरपि ॥

Prakṛti is also called *māyā* and that is *upādhi* or an extraneous property. The means such as preaching etc. for liberation is not possible for *puruṣa*, if it is naturally in bondage. The permanent cessation of pain (*ādhyātmika*, *ādhibhautika* and *ādhidaivika*) at the state of *kaivalya* proves that the bondage is nothing but relation to pain. This pain is not natural in *puruṣa*. Heat is the natural property of fire and cannot be dissociated from it, since an essential property cannot exist in isolation from its natural cause.

As mentioned in the *Īśvaragītā*

If *puruṣa*, by nature, is attached with the worldly object, impure and that which undergoes changes; then he cannot be detached, pure and unchanging even after hundreds of rebirths.

Svabhāvanāśāt svarūpa-nāśa-prasaṅgāt. Uktañca-

Vastu-sthityā na bandho'sti tadabhāvānna muktatā/
***Vikalpa-ghaṭitāvetāvubhāvapi na kiñcana*[32]//**

Svabhāvasyānapāyitvād-ananuṣṭhāna-lakṣaṇa prāmāṇyam*[33]. *Na kāla-yogato vyāpino nityasya sarva-sambandhāt. Na deśa-yogato'pyasmāt. Nāvasthāto deha-dharmatvāt tasyāḥ*[34]. *Na karmaṇānyadharmatvād-atiprasakteśca.

स्वभावनाशात् स्वरूपनाशप्रसङ्गात् । उक्तञ्च-

वस्तुस्थित्या न बन्धोऽस्ति तदभावान्न मुक्तता ।
विकल्पघटितावेतावुभावपि न किञ्चन ॥

स्वभावस्यानपायित्वादननुष्ठनलक्षणप्रामाण्यम् । न कालयोगतो व्यापिनो नित्यस्य सर्वसम्बन्धात् । न देशयोगतोऽप्यस्मात् । नावस्थातो देहधर्मत्वात् तस्याः । न कर्मणान्यधर्मत्वादतिप्रसक्तेश्च ।

The destruction of the essence of the self naturally causes the destruction of the same self. It is said:

In fact, there exists no bondage, and so can there be no question of its destruction. For how can one destroy that which does not exist? Bondage and liberation are nothing but only a mental construct.

The nature of an object continues till its very existence. And hence the endeavour for liberation is useless. It is not right to say that *puruṣa* may be caught in bondage in any moment of time, since time is all-pervasive and eternal. If *puruṣa* were caught in bondage, then the bond would continue forever; for nobody, caught in bondage, can get liberation.

On the basis of above argument, it is also untenable that the *puruṣa* may be in bondage by the relationship with *deśa*(space), since *deśa* is also all-pervasive and eternal. Hence a person cannot be liberated due to the eternity of bondage. *Puruṣa* cannot be accepted in bondage due to the attachment with the particular stage of life such as childhood etc., because these stages are the properties of the body, not of *puruṣa*. Again *puruṣa* cannot be in bondage due to its association with actions, for action is the property of insentient

objects; and if the bondage of *puruṣa* is still accepted, that will vitiate the definition of *puruṣa*.

***Vicitra-bhogānupapattir-anya-dharmatve*[35]*. Na nitya-śuddha-buddha-mukta-svabhāvasya tadyogas-tadyogādṛte*[36]*. Atha yat-paratantrā prakṛtir-bandha-kāraṇaṁ, tasmād-eva saṁyoga-viśeṣādaupādhiko bandho'gni- saṁyogāj-jalauṣṇyavad-iti.*[37] *Yadi bandhaḥ prakṛti-saṁyoga-janyaḥ syāt-tarhi pākaja-rūpam-agni-saṁyoga-viyoga iva prakṛti-viyoge'pyanuvarteta. Ataśca prakṛti-viyoge bandhābhāvād-aupādhika eva bandho na tu svābhāviko naimittiko veti siddhānta-rahasyam*[38].**

विचित्रभोगानुपपत्तिरन्यधर्मत्वे । न नित्यशुद्धबुद्धमुक्तस्वभावस्य तद्योगस्तद्योगादृते । अथ यत्परतन्त्रा प्रकृतिर्बन्धकारणं तस्मादेव संयोगविशेषादौपाधिको बन्धोऽग्निसंयोगाज्जलौष्ण्यवदिति । यदि बन्धः प्रकृतिसंयोगजन्यः स्यात्तर्हि पाकजरूपमग्निसंयोगवियोग इव प्रकृतिवियोगेऽप्यनुवर्तेत । अतश्च प्रकृतिवियोगे बन्धाभावादौपाधिक एव बन्धो न तु स्वाभाविको नैमित्तिको वेति सिद्धान्तरहस्यम् ।

To prove the diversity of experiences, it is necessary to accept the bondage of *puruṣa*. But this bondage is not related with pure *puruṣa*. This is only related with *puruṣa* reflected in *buddhi*. The bondage of eternal, pure, enlightened, independent *puruṣa* is not possible without *prakṛti*. Hence, the dependent *prakṛti* is the sole cause of bondage. This bondage is extraneously imposed on *puruṣa* and mainly caused by the relationship between *puruṣa* and *prakṛti*, as the heat induced in cold water is extraneously imposed and created by the relationship between water and fire. If this bondage is real and created by the above relationship, then it would have to continue even after the separation of *puruṣa* from *prakṛti* as the colour of a baked pot, created by the pot-fire-contact, continues even after the separation of the baked pot from the fire. But this is against common experience; for the separation of *prakṛti* from reflected *puruṣa*, causes the destruction of bondage. On the basis of the above argument, it is proved that the bondage of *puruṣa* is neither *svābhāvika* (inherent), nor *naimittika* (instrumental) as the colour of the baked pot is created by fire, but imposed by *prakṛti* (*upādhi*).

Kaivalyam

Tāvadeva prakṛtir-bhogam-ārabhate na yāvad-viveka-khyātiṁ karoti. Atha viveka-khyātau satyāṁ kṛta-kṛtyatayā viveka-khyātimantaṁ puruṣaṁ prati nivartate. Yadāhuḥ-

Viveka-khyāti-paryantaṁ jñeyaṁ prakṛti-ceṣṭitam*[39]*/
Evaṁ tattvābhyāsān-nāsmi na me nāham-ityapariśeṣam/
Aviparyayād-viśuddhaṁ kaivalyam-utpadyate jñānam*[40]*//
Aikāntikam-ātyantikam-ubhayaṁ kaivalyam-āpnoti*[41]*/

Aikāntikam-avaśyambhāvi ātyantikam avināśi ityubhayaṁ kaivalyaṁ duḥkha-traya- vigamaṁ prāpnoti puruṣaḥ*[42]*. 'Nāsmi' ityātmani kriyāmātraṁ niṣedhati*[43]*. Cādhyavasāyābhimāna-saṅkalpālocanāni cāntarāṇi bāhyāśca sarve vyāpārā ātmani pratiṣiddhāni boddhavyāni*[44]*.

कैवल्यम्

तावदेव प्रकृतिभोगमारभते न यावद्विवेकख्यातिं करोति । अथ विवकेख्यातौ सत्यां कृतकृत्यतया विवेकख्यातिमन्तं पुरुषं प्रति निवर्तते । यदाहुः-

विवकेख्यातिपर्यन्तं ज्ञेयं प्रकृतिचेष्टितम् ।
एवं तत्त्वाभ्यासान्नास्मि न मे नाहमित्यपरिशेषम् ।
अविपर्ययाद्विशुद्धं कैवल्यमुत्पद्यते ज्ञानम् ॥
ऐकान्तिकमात्यन्तिकमुभयं कैवल्यमाप्नोति ।

ऐकान्तिकम् अवश्यम्भावि आत्यन्तिकम् अविनाशि इत्युभयं कैवल्यं दुःखत्रयविगमं प्राप्नोति पुरुषः । 'नास्मि' इत्यात्मनि क्रियामात्रं निषेधति । चाध्यवसायाभिमानसङ्कल्पालोचनानि चान्तराणि बाह्याश्च सर्वे व्यापारा आत्मनि प्रतिषिद्धानि बोद्धव्यानि ।

Liberation

Prakṛti offers its experiences to *puruṣa* only so long as the discriminative knowledge is not brought about. When the knowledge of discrimination arises, *prakṛti* ceases from affording

supplies to *puruṣa* who, having fulfilled all his experiences, has become endowed with discriminative knowledge. As is declared, 'The operations of *prakṛti* continue till the attainment of discriminative knowledge.' Thus, through the practice of the above truth, wisdom arises in the form of– *'I am not'*, *'Nothing is mine'*, and *'Not I'*, which is final, pure on account of the absence of error, and absolute; and that is how *puruṣa* attains both absolute and permanent liberation.

This intends that *puruṣa*, by attaining the absolute and permanent freedom, becomes free from three kinds of pain i.e. *ādhyātmika*, *ādhibhautika* and *ādhidaivika*. To say that *'I am not'*- is to deny all activity in *puruṣa*. This means, all operations, both internal such as *adhyavasāya*, *abhimāna*, *saṅkalpa*, *ālocana* and external such as speaking, handling, walking etc., are denied in *puruṣa*.

Na me–kartā hi svāmitāṁ labhate, kutaḥ svābhāvikī svāmitetyarthaḥ. Athavā 'Nāsmi' iti-Puruṣo'smi na prasava-dharmā– aprasava-dharmitvāc-cākartṛtvam-āha 'Nāham' iti[45]. Akartṛtvācca na svāmitetyāha 'Na me' iti. Nāsti kiñcid-asmin pariśiṣṭaṁ jñātavyaṁ yad-ajñānaṁ bandhayiṣyatītyarthaḥ[46].

न मे - कर्ता हि स्वामितां लभते, कुतः स्वाभाविकी स्वामितेत्यर्थः। अथवा 'नास्मि' इति 'पुरुषोऽस्मि न प्रसवधर्मा' । अप्रसवधर्मित्वाच्चाकर्तृत्वमाह 'नाहम्' इति । अकर्तृत्वाच्च न स्वामितेत्याह 'न मे' इति । नास्ति किञ्चिदस्मिन् परिशिष्टं ज्ञातव्यं यदज्ञानं बन्धयिष्यतीत्यर्थः ।

'Nothing is mine' means the absence of ownership; for it is only the agent who can be the possessor; hence, in the absence of agency, the notion of ownership also is naturally absent or, *'I am not'* means that *'I am puruṣa, not the evolvent'*. Because of the non-productive nature, the non-agency of *puruṣa* is indicated as *'Not I'*. Being a non-agent, *puruṣa* is beyond the sense of ownership; hence the expression is *'Nothing is mine'*. The intention of the above presentation is that - this knowledge is complete and there is nothing left unknown which as ignorance would bind a person.

Kaivalyasādhanam

Jñānena cāpavargaḥ/[47]

Rūpaiḥ saptabhireva tu badhnātyātmānam-ātmanā prakṛtiḥ/
Saiva ca puruṣārthaṁ prati vimocayatyeka-rūpeṇa[48]//

Ukta-prakāra-tattva-viṣaya-jñānābhyāsād-ādara nairantarya-dīrgha-kāla-sevitāt sattva-puruṣānyatāsākṣātkāri-jñānam-utpadyate,

कैवल्यसाधनम्

ज्ञानेन चापवर्गः ।

रूपैः सप्तभिरेव तु बध्नात्यात्मानमात्मना प्रकृतिः ।
सैव च पुरुषार्थं प्रति विमोचयत्येकरूपेण ॥

उक्तप्रकारतत्त्वविषयज्ञानाभ्यासादादरनैरन्तर्यदीर्घकालसेवितात् सत्त्वपुरुषान्यतासाक्षात्कारि ज्ञानमुत्पद्यते,

Means of Liberation

Apavarga or liberation is attained through discriminative knowledge. Indeed, for bondage and liberation respectively, *prakṛti* on her own binds herself by means of seven dispositions i.e. *dharma*, *adharma*, *ajñāna*, *vairāgya*, *avairāgya*, *aiśvarya* and *anaiśvarya*; and it is the same *prakṛti* who, by means of one disposition i.e. knowledge, releases herself. Following the matter described earlier, with the practice of knowledge of *tattvas* through a long course of earnest and uninterrupted exercise, there arises the direct knowledge of the distinction of *puruṣa* from *prakṛti*. It is only the constant practice of the object of experience that brings about a direct knowledge of the same.

yad-viṣayaścābhyāsas-tad-viṣayakam-eva sākṣātkāram-upajanayati tattva-viṣayaścābhyāsa iti tattva-sākṣātkāraṁ janayati[49]. Pradhānena sambhinnaḥ puruṣas-tadgataṁ duḥkha-trayaṁ svātmanyabhimanyamānaḥ kaivalyaṁ prārthayate[50]. Ānuśraviko hi veda-vihitatvān-mātrayā duḥkhāpaghātakatvāc-

ca praśasyaḥ. Sattva-puruṣānyatāpratyayo'pi praśasyaḥ. Tad-anayoḥ praśasyayor-madhye sattva-puruṣāyatāpratyayaḥ śreyān[51].

Vyaktāvyakta-jña-vijñānāt[52]/

यद्विषयश्चाभ्यासस्तद्विषयकमेव साक्षात्कारमुपजनयति तत्त्वविषयश्चाभ्यास इति तत्त्वसाक्षात्कारं जनयति। प्रधानेन सम्भिन्नः पुरुषस्तद्गतं दुःखत्रयं स्वात्मन्यभिमन्यमानः कैवल्यं प्रार्थयते । आनुश्रविको हि वेदविहितत्वान्मात्रया दुःखापघातकत्वाच्च प्रशस्यः । सत्त्वपुरुषान्यताप्रत्ययोऽपि प्रशस्यः । तदनयोः प्रशस्ययोर्मध्ये सत्त्वपुरुषान्यताप्रत्ययः श्रेयान् ।

व्यक्ताव्यक्तज्ञविज्ञानात् ।

In a similar way, the practice relating to *tattvas* also brings about a direct knowledge of the same *tattvas*. *Puruṣa*, ignorant of its distinction from *pradhāna*, while in union with it, considers the three kinds of pain (*adhyātmika* etc.), which are really the constituents of *pradhāna*, to be his own; and seeks liberation from this bondage. The *Vedic* remedy is good in as much as it is authorized by the *Veda* and as such capable of removing pain to a certain extent; the discriminative knowledge of *puruṣa* as distinct from *prakṛti* is also good. Of these two, the latter is superior. As is declared, 'The discriminative knowledge of the manifest, the unmanifest and the *puruṣa* alone can lead one to Liberation.'

References

1. *SK 13*
2. *STK 13*
3. *Ibid*
4. *YD 13*
5. *STK 13*
6. *MV 16*
7. *Ibid.*
8. *SK 9*
9. *Ibid 57*
10. *STK 56*
11. *SK 56*
12. *STK 56*

13. *SK 58-59*
14. *Ibid 62*
15. *STK 62*
16. *Ibid 37*
17. *Ibid.*
18. *MV 1*
19. *STK 1*
20. *SK 55*
21. *STK 55*
22. *STV.67*
23. *Ibid.*
24. *STK. 44*
25. *Ibid.*
26. *STK 44*
27. *SS I.58*
28. *SSVS I.58*
29. *SS I.7*
30. *SSVS I.7*
31. *Ibid*
32. *SSV I.7*
33. *SS I.8*
34. *Ibid.I.12-14*
35. *Ibid.I.16-17*
36. *Ibid.I.19*
37. *SSVS I.19*
38. *Ibid.*
39. *STK 46*
40. *SK 44*
41. *Ibid. 68*
42. *STK. 68*
43. *Ibid. 64*
44. *Ibid.*
45. *Ibid.*
46. *Ibid.*
47. *SK 44*
48. *Ibid. 63*
49. *STK 64*

50. *Ibid. 21*
51. *Ibid. 2*
52. *SK 2*

Glossary

Adhyavasāya The disposition of *buddhi*, the intellect synchronized with the shape of an object is known as *adhyavasāya* or the secondary knowledge. In other words, *buddhi* on being synchronized with the shape of an object through sense-organs, when equipped with suppressed *tamoguṇa*, the hiding factor and aroused *sattvaguṇa*, the illuminating factor is known as *adhyavasāya*. This *adhyavasāya* is *vṛtti* or *jñāna*, the secondary knowledge and also *dṛṣta pramaṇa*.

Aiśvarya *Aiśvarya* is lordliness. It is of eight kinds:- (i) *Aṇimā* is to become atomic by means of which one could enter into even such dense matter as stones. (ii) *Laghimā* is levitation by which one could go to solar regions by means of the sun's rays. (iii) *Garimā* is gravity that leads one to haviness. (iv) *Mahimā* is magnification by which one becomes great. (v) *Prāpti* is the ability to touch the moon with ones fingertips. (vi) *Prākāmya* is the fulfillment of desire by which one would be able to sink into the earth and rise again as in water. (vii) *Vaśitva* is mastery over all elements and their products. (viii) *Īśitva* permits one to become sovereign over production, sustenance and destruction of elements. Another name of *īśitva* is

kāmāvasāyitva or infallibility of the will which forces all the elements to follow the course directed by the will of the person.

Antaḥkaraṇa *Antaḥkaraṇas* or internal-organs are three in number-*buddhi* or the intellect, *ahaṅkāra* or the I-principle and *manas* or the mind. These three are called *antaḥkaraṇa* due to their locations inside the body.

(i) Buddhi The faculty of determination is called buddhi. Determination is synonymous of a decision that belongs to buddhi which acquires sentience due to its proximity to *puruṣa*.

(ii) Manas *Manas* or the mind possesses the nature of both the sense-organs and the motor-organs. It is analyzing principle and is also called a *sense-organ*, since it possesses properties common to other organs. Its external diversities are due to the special modification of the three *guṇas* i.e. *sattva*, *rajas* and *tamas*. In other words, among eleven organs the mind partakes of the nature of both i.e. sense-organs and motor-organs; since the eye etc. and the organ of speech etc. are able to operate on their respective object only when influenced by the mind

(iii) Ahaṅkāra *Ahaṅkāra* or I-principle is egotism. *Ahaṅkāra* is perceptible in such ideas as–*'what I have perceived and analyzed belongs to me'*, *'I am able to do this'*, *'All these things are for my use'*, *'There is no one else entitled to it'*, *'Hence I am'* –the egotism involved in all such notions forms the characteristic function of *ahaṅkāra*. *Ahaṁkāra* is the manifestation of *mahat* or *buddhi*. It is through this *ahaṅkāra* that *buddhi* performs its determinative function appearing in such decisions as *'This is to be done by me'*.

Anumāna *Anumāna* or the inference is the result of the knowledge of *liṅga*, the mark and *liṅgī*, the possessor of the mark. Inference is preceded by *vyāptijñāna*, the knowledge of invariable concomitance as well as *pakṣa-dharmatā-jñāna*, the knowledge of reason residing in the subject. Inference is of two kinds–*vita*, affirmative and *avita*, negative.

(i) Vīta That which functions through an affirmation is *vīta*. This inference is of two kinds–*purvarat*, a priori and *sāmānyatedṛṣṭa*, based on general observation.

(a) Pūrvavat *Pūrvavat* is that which has for its object that universal whose particular has been perceived. *Pūrva* means well-known i.e. that universal whose specific invidual has been perceived. When such a universal is the object of inferential knowledge is called *pūrvavat*; e.g. on the basis of the presence of smoke, we infer the presence of an element of universal fire on the mountain. This universal fire is the same as the specific, individual or particular fire, previously perceived in the hearth.

(b) Sāmānyatodṛṭa The second from of *vīta* inference is *sāmānyatodṛṣṭa*, whose object of knowledge is that universal of which a specific individual has not been perceived; e.g. our inferential knowledge of sense-organs. The knowledge of colour or touch is possible only by the act of seeing or touching which we infer as the instrumentality of sense-organ. Hence the knowledge of those objects that are beyond the reach of sense-organs, are known through *sāmānyatodṛṣṭa*, inference based on general observation.

(ii) Avīta — *Avīta* is also known as *śeṣavat*. *Śeṣa* is that which remains, the residue hence that inference is *śeṣavat* which has the residue for its object.

Anuyogin-pratiyogin — Relation is supposed to be the *sapratiyogika* i.e. an entity having a *pratiyogin*, the counter-relative in *navyanyāya*. In other words, relation is that which has a *pratiyogin,* the counter-relative and an *anuyogin,* base-relatum. Whichever is *prtiyogin,* the counter-relative of a relation that alone exists in the *anuyogin,* the base-relatum and whichever is *anuyogin,* the base-relatum of a relation, in it resides *pratiyogin,* the counter-relative by the same relation. For example, in any sentence, there is a relation between *kartā,* the subject and *kriyā*, the verb. In that context, *kriyā* is the *pratiyogin* and *kartā* is the *anuyogin* of the same relation that exists between two.

Apavarga — *Apavarga* or liberation is the synonym of *kaivalya.* It is attained through discriminative knowledge.

Aśakti — *Aśakti*:- Defects of the eleven organs, together with the defects of the *buddhi* are said to constitute *aśakti* or disability.

Avacchedaka — *Anyūna-anatirikta-dharmatvam avacchedakatvam*–An *avacchedaka*, the delimiter is that which, by residing in an object, presents the nature of the same object as it is, not more not less; e.g. *ghaṭatva* is a natural property and delimiter that, by residing in a *ghaṭa*, the pot, presents the nature of *ghata* as it is, not more not less. The delimiter is also an indicator of the existence of the above. There are four kinds of delimiter: *dharma,* the property; *sambandha,* the relation; *deśa*, the space and *kāla*, the time. *Āhṛta*

dharma, the acquired property of an object is delimited or regulated by these delimiters. *Āhṛta dharma* or the acquired property is the contextual or the changeable property of an object which, by coming into existence in a particular occasion or context, affects the nature of that object. It leaves the object when the occasion or context is over. It is also common to many objects and is not at all, in any sense an uncommon property.

Avikṛti — *Prakṛti* is also called *avikṛti* because it is not the manifestation of any further cause. It is only the cause, not the effect since it does not evolve from any superior cause.

Avyakta — All effects are found to possess properties similar to those of their respective causes e.g. the cloth possesses properties of the same nature as those of the threads; similarly, we find that all products, like *mahat* and the rest are endowed with pleasure, pain and delusion; from which one logically assumes that this must be due to the presence of pleasure, pain and delusion subsisting in their causes; it is thus that the existence of this cause in the shape of the unmanifest or *avyakta* is established.

Āptaśruti — *Āpta* means right. *Āptaśruti* is the right revelation. The term *Śruti*, *revelation* stands for that knowledge of the meaning of a sentence which is brought about by that sentence, and known as *verbal testimony.*

Āptavacana — *Āptavacana*, the verbal testimony is the right revelation.

Bandhana — *Bandhana* is caused by *viparyaya* or ignorance. This is three-fold: (i) *Prākṛtika* or related to *prakṛti,* (ii) *Vaikṛtika* or evolutional, and (iii) *Dākṣiṇaka* or personal.

(i) Prākṛtika-bandhana *Prākṛtika bandhana* is for those who mistake *prakṛti* for *puruṣa* and worship *prakṛti* and contemplate upon it and not on *puruṣa*. This is the bondage resulting from *prakṛti.*

(ii) Vaikrtika-bandhana *Vaikṛtika bandhana* results from those who contemplate only on the evolutes like the elements (gross and subtle), such as sense-organs, I-Principle and intellect, identifying them with *puruṣa*

(iii) Dakṣiṇaka-bandana *Dākṣaṇika bandhana* results from the performance of sacrifices, like the *īṣṭāpūrta.* Ignorant of *puruṣa tattva*, those who undertake the *īṣṭāpūrta* with their minds influenced only by desire for personal gain, suffer from this bondage

Bhāva *Bhāvas,* composed of *dharma* and other dispositions, are of three kinds- (I) *sāṁsiddhika* or innate, (II) *prākṛtika* or natural and (III) *vaikṛtika* or *naimittika* or acquired. They are seen to depend on *karaṇa* or the instrument i.e. *buddhi. Kalala* etc. depend on *kārya*, the body.

(i) Sāṃsiddhi-kabhāva *Sāṁsiddhika bhāvas* are innate dispositions. To cite a concrete example at the beginning of the evolution, the revered and primordial sage lord *Kapila* appeared fully equipped with *dharma, jñāna, vairāgya* and *aiśvarya*. Hence, these are *sāṁsiddhika bhāvas* in relation to the sage *Kapila.*

(b) Prākṛtika-bhāva *Prākṛtika bhāvas* are natural dispositions, e.g. Sanaka, Sanandana, Sanātana and Sanatkumāra were the four sons of Brahmā, the creator of this universe. After sixteen years of age, in a flash, as one begets treasure, thus the four *sāttvika bhāvas* dawned on Brahmā's son. This illumination was a result of cause-effect-relation-process of nature, based on duties performed in previous births. These *bhāvas* come into existence naturally, hence called *prākṛtika.*

(c) Vaikṛtika-bhāva *Vaikṛtika* or *naimittika bhāvas* are acquired dispositions, found in beings like us, who obtain knowledge through the corporeal frame of the teacher. From this *knowledge* so acquired, results *vairāgya*, and from *vairāgya aiśvarya* is attained. As the body of the teacher is *vikṛti* or a product of the nature, therefore, *bhāvas* acquired in such manner are called *vaikṛtika.*

Darśana The word *Darśana* is derived from the root *dṛśir darśane*, i.e. to see by adding *lyuṭ* suffix in the sense of instrument. Hence, etymologically speaking *Dṛśyate anena iti darśanam* 'दृश्यते अनेन इति दर्शनम्' signifies that instrument by which something particular can be seen. The act of seeing can be categorized into two stages: first, by the knower itself and second, by internal-organ connected with sense-organs such as the eye etc. The knower is unique and indescribable. The knower sees the internal-organ and the internal-organ sees the outer as well as the inner world with the help of sense-organs.

The act of seeing of the knower is perpetual while that of the internal-organ is temporary. Seeing is two-fold: worldly and otherworldly. The worldly one is that which is perceived by the eye etc.; this is known as an act, as it begins and ends. But the seeing of the knower viz. *puruṣa*, *ātman*

or consciousness neither begins nor ends, just as light and heat being the essential nature of fire, neither begin nor end and never leave it, in the same way, as per etymology, the act of seeing of the knower as well as the act of internal-organ (*antaḥkaraṇa)* associated with sense-organ (*jñ ānendriya)* can be considered as *Darśana.*

However, we may further clarify that the knowledge recorded in word for the subsequent truth-seeker on the basis of the act of the knower associated with internal-organ and sense-organ is also known as *Darśana.* This is the conventional and generally understood meaning of *Darśana.* Since the Indian intellectual tradition considers the conventional meaning as primary, hence the term *Darśana* presently denotes the scriptural text.

The nature of ultimate Truth (*tattvas*), knowledge (*jñāna),* the process of knowledge (*pramāṇa*), the validity of knowledge (*prāmāṇya*), various aspects of duties (*ācāra*) such as action (*karman*), fruit of action, freedom in action and freedom from action and so on are the various fields of study in *Darśana.* Hence *Darśana* is that system of study which deals with metaphysics, epistemology and axiology in order to realize the truth of the world.

Deva That which illumines is known as *deva*. The word *deva* used in the sense of *sura* or deity, *megha* or cloud and *rājan* or the king is always in masculine gender, whereas when used in the sense of *indriya* or sense-organ is in neuter gender.

There are two classes : *sura* or diety and *asura* or the non-diety. The organs of *vāk* or speech as well as other sense organs are known as *sura* when they shine under the influence of thought

and action as taught by the scriptures. While those very organs become *asura* when they are influenced by their natural tendencies (such as *jñāna* and *karman*), based only on perception and inference and directed merely to visible ends. They are called *asura*, because they delight only in their own lives (*asu*) or because they are other than the *sura* or diety

According to *Yāska,* the author of *nirukta,* that which gives or illumines or gets illumined or resides in the region of light or *dyuloka* or knowledge is known as *deva.*

Dharma *Dharma* is that which causes both *abhyudaya* or worldly achievement and *niḥśreyasa or* absolute fulfillment.

(i) Abhyudaya *Dharma* that is accrued by the performance of sacrifices, charity etc. leads to *abhyudaya.*

(ii) Niḥśreyasa Dharma practiced through *aṣṭāṅgayoga* or the eight- fold path leads to *niḥśreyasa*

Dṛṣṭa *Dṛṣṭa pramāṇa* is the intellectual disposition based on sense-object-relationship.

Duḥkha There are three kinds of pain: (i) *Ādhyātmika* or intra-organic, (ii) *Ādhibhautika* or caused by external influences, and (iii) *Ādhidaivika* or caused by supernatural agencies.

(i)Ādhyātmika It is *ādhyātmika* as it is amenable to internal remedies.

(a) Śārīrika Bodily pain is caused by the disorder of *vāyu* or wind, *pitta* or *bile*, and *kapha* or phlegm.

(b) Manasika Mental pain is caused by lust, anger, greed, infatuation, fear, envy, grief, and non-perception of the particular object.

(ii) Ādhibhautika *Ādhibhautika* pain is caused by man, beasts, deer, birds, reptiles, plants etc.

(iii) Ādhidaivika *Ādhidaivika* pain is caused by cold, heat, storm, rain, thunderbolt and the rest belonging to heaven or sky.

Guṇa The *guṇas* or the constituents of *prakṛti* are of the nature of pleasure, pain and delusion and serve to illumine, to act and to restrain. They are mutually dominating, supportive, productive and co-operative.

(i) Sattvaguṇa Wherever a person gets pleasure, there exist simplicity, softness, truth, purity, shyness, intelligence, forgiveness, compassion, knowledge etc. These are known as *sattva.*

(ii) Rajoguṇa Whenever and wherever a person gets pain, there exist hatred, hostility, jealousy, criticism, rigidity, longing, wickedness, fraudulence, bondage, killing, loss of body-organs etc. These are the manifestations of *rajas.*

(iii) Tamoguṇa Whenever a person gets deluded, there exist ignorance, lustful passion, laziness, fear, humitiation, uselessness, heterodoxy, sadness, dream etc. These represent *tamas*

Indriya *Indriya* or the organ is that which has *sāttvika ahaṅkāra* as its material cause. The organ is the mark of *indra* or consciousness, hence it is called *indriya.* '*In*' means objects of experience. The organ that goes towards '*in*' or the objects of experience, is called *indriya.* They are known by their respective names such as eye etc. There are three kinds of *indriyas*- 1. *Buddhīndriya* or sense-organ, 2. *Karmendriya* or motor organ, and 3. *Manas* or the mind.

(i) Buddhīndriya *Buddhīndriya* is the channel through which *buddhi* acquires the knowledge of external objects. *Buddhīndriyas* are- *cakṣus* or the eye, *śrotra* or the ear, *ghrāṇa* or the nose, *rasana* or the tongue, and *tvak* or the skin. Of these *buddhīndriyas,* the organ through which colour is perceived is known as the *eye,* that which perceives sound is the *ear,* that which perceives odour is the *nose,* that which perceives taste is the *tongue,* and that which perceives touch is the *skin*

(ii) Karmendriya The organs which perform action is known as *karmendriya.* They are five in number- *vāk* or the organ of speech, *pāṇi* or the hands, *pāda* or the feet, *pāyu* or the organ of excretion and *upastha* or the organ of pleasure and generation. Of these, *vāk* utters; *pāṇi* variously act; *pāda* walk on uneven, even, lower and upper regions; *pāyu* excretes waste product of the diet taken such as food, water and *upastha* causes pleasure and generates offspring.

Indriyavadha Defects of eleven organ, together with the defects of the *buddhi* are said to constitute *indriyavadha* or *aśakti* or disability. Defects of eleven organs are:- *bādhirya* or deafness, the disability of the ear; *kuṣṭhitā* or numbness, the disability of the skin; *andhatva* or blindness, the disability of the eye; *jaḍatā* or tastelessness, the disability of the tongue; *ajighratā* or insensibility of the olfactory nerves, the disability of the nose; *mūkatā* or dumbness, the disability of the speech; *kauṇya* or palsy of hands, the disability of hands; *paṅgutva* or lameness, the disability of the feet; *klaivya* or impotency, the disability of the generative organ; *udāvarta* or intestinal paralysis, the disability of the anus; and *mandatā* or disability of the mind.

Iṣṭāpūrta The aggregate of the sacrifice *agnihotra,* penance, truth, the protection of the *Veda,* the worship of the guest and the offering of a portion

of the daily meal to all creatures is known as *iṣṭa*.

The construction of small reservoir of water, well, pond etc., the temple of deity, park and the act of giving alms is known as *pūrta*.

Jīvanavṛtti The five vital-airs are the very life of the three internal-organs, since the latter exist when they exist and cease to exist when they are absent.

(i) Prāṇa *Prāṇa* is located at the tip of the nose, the heart, the navel, the feet and the thumb. It is called *prāṇa,* because it causes the life in all the organs of the body.

(ii) Apāna *Apāna* is located in the nape of the neck, the back, the feet, the anus, the generative organ and the sides. Due to downward movement it is called *apāna.*

(iii) Samāna *Samāna* is located in the heart, the navel and all the joints.

(iv) Udāna *Udāna* resides in the heart, the throat, the palate, the head, and between the eye-brows. Due to upward movement it is called *udāna.*

(v) Vyāna *Vyāna* is located in the skin. It is called *vyāna* because it pervades the whole body. These are the five vital-airs

Jña That which perceives various operations of *guṇas* through the power of consciousness is known as *jña* or the knower, the *puruṣa.*

Jñāna Light, understanding, consciousness etc. are the synonyms of *jñāna or* the knowledge. This is two-fold: *bāhya* or the external and *ābhyantara* or the internal.

(i) Bāhyajñāna The external knowledge comprises of the four *Vedas* along with the six *Vedāṅgas* i.e. *Śikṣā* or science of pronunciation, *Kalpa* or the texts of

rituals, *Vyākaraṇa* or grammar, *Nirukta* or etymology, *Chandas* or prosody and *Jyotiṣa* or astronomy as the limbs of the *Vedas*; *Purāṇas* or mythology, *Nyāya* or the science of reasoning, *Mīmāṃsā* or the science of sentence analysis and *Dharmaśāstra* or the texts of law.

(ii) Ābhyantara The internal knowledge is the knowledge of discrimination between *prakṛti* and *puruṣa. Prakṛti* is in the state of equilibrium of *sattva, rajas* and *tamas* and *puruṣa* is eternal, free from the three *guṇas* or the constituents of *prakṛti,* all-pervading and sentient-being. The external and internal knowledge cause the attachment to the worldly achievement and liberation respectively

Kaivalya The absolute and permanent freedom from three kinds of pain i.e *ādhyātmika, ādhibhautika* and *ādhidaivika* is known as *kaivalya.*

Kaivalyasādhana With the practice of knowledge of *tattvas* through a long course of earnest and uninterrupted exercise, there arises the direct knowledge of the distinction of *puruṣa* from *prakṛti.* This knowledge is the means of *kaivalya.*

Kalpa According to Indian calculation of time, one day of *Brahmā* is known as *kalpa* and the total number of thirty *kalpas* is equal to one month of *Brahmā*. The thirty *kalpas* are as follow :- (1) *Śvetavārāha,* (2) *Nīlalohita,* (3) *Vāmadeva,* (4) *Gāthāntara,* (5) *Rauraba,* (6) *Prāṇa,* (7) *Bṛhatkalpa,* (8) *Kandarpa* (9) *Satya,* (10) *Īśāna,* (11) *Dhyāna,* (12) *Sārasvata,* (13) *Udāna,* (14) *Garuḍa,* (15) *Kaurmma* (This is the *paurnamāsa,* one day and night of full moon of *Brahmā*). (16) *Nārasiṁha* (17) *Samādhi,* (18) *Āgneya,* (19) *Viṣṇuja,* (20) *Saura,* (21) *Somakalpa,* (22)

Bhāvana, (23) *Suptamālī*, (24) *Vaikuṇṭha*, (25) *Ārcciṣa*, (26) *Valmīkalpa*, (27) *Vairāja*, (28) *Gaurīkalpa*, (29) *Māheśvara* and (30) *Pitṛkalpa* (This is the *amāvasyā*, the last day of the dark fortnight of a lunar month of *Brahmā*). The present *kalpa* is *Śvetavārāha*.

Karaṇa — There are eleven *karaṇas*. *Buddhi* and *ahaṅkāra* are the other two *karaṇas*. Thus, taken together, the *karaṇas* are thirteen. *Karaṇa* means special kind of active instruments.

Karaṇāśrayin — In *Sāṅkhya* system *karaṇa* is *buddhi tattva*. Those which reside in *karaṇa* or *buddhi* is known as *karaṇāśrayiṇ*. *Dharma, adharma, jñāna, ajñāna, vairāgya, avairāgya, aiśvarya* and *anaiśvarya* are *karaṇāsrayiṇ* because they reside in *karaṇa* or *buddhi*.

karmakartā — It is just like one who desires food, engages himself in the act of cooking, and retires from the work of cooking when the food is ready. In a similar way, *prakṛti* being motivated to action solely with the purpose of emancipating each *puruṣa*, ceases from her operation with regard to that *puruṣa* to whom she brings about emancipation. Thus, only *prakṛti* is the agent of action.

Karmaphala or Bhoga — *Bhoga* or the experiencing consists in the feeling of pleasure and pain.

Kāraṇa — Coming back from gross to the subtle and dissolving into undivided state is known as *kāraṇa*.

(i) Upādāna-kāraṇa — Where the effect comes into existence by the relation of identify, is known as *upādāna*, e.g. earth is the material cause of the effect odour,

tanmātrā or subtle element of earth, *ahaṅkāra* of *tanmātrā*, *mahat* of *ahaṅkāra*, and *avyakta* of *mahat*.

(ii) Nimitta-kāraṇa — That which is different from material cause is known as *nimitta*, e.g. in the production of the effect *ghaṭa* or pot, the associate causes such as stick, potter etc. are instrumental.

Kāraṇakārya-siddhānta — Here a four-fold discussion arises as to the true nature of cause and effect.

(i) Satkāryavāda — *Sāṅkhyas* hold that the existent is produced from the existent.

(ii) Asatkārya-vāda — *Naiyāyikas* etc. hold that the non-existent is produced from the existent.

(iii) Asatkāra-ṇavāda — *Buddhists* maintain that the existent is produced from the non-existent.

(iv) Satkāraṇa-vāda — *Vedāntins* claim that effects are the illusory emanation from the existent and not themselves really existent.

Kārya — *Kārya* or the effect is that which contains a gross state evolving out of subtle state.

Kāryāśrayin — The aggregate form of *śukra* or sperm and *soṇita* or female sex cell is called *kalala*. The further developed forms of *kalala* are known as *budbuda, māṁaspeśī, karaṇḍa, aṅga, pratyaṅga, bālyāvasthā, kaumārāvasthā, yuvāvasthā* and *bṛddhāvasthā*. The downward position of sperm and upward position of woman sex cell is known as *budbuda*. The hardness of embryo for the development of skin etc. is called *māṃsapeśī*.

The further developed aspect of *māṁsapeśī* is *karaṇḍa*. The head, hands, feet etc. are *aṅga* or limbs. *Aṅguli* or finger etc. is *pratyaṅga* or the subdivision of *aṅga*. Since they all develop in the embryo body, hence called the *bhāvas* or dispositions of the same. The further developed form of the same embryo such as *bālyāvasthā* or childhood, *kaumārāvasthā* or the state of the beginning of youth, *yauvanāvasthā* or the state of youth and *bṛddhāvasthā* or the state of old age are also *bhāvas* or dispositions of the body. Thus *kalala* and the rest are called *kāryāśrayin* because they reside in *kārya* or the body itself.

Liṅga — *linga* is that which causes the knowledge of unknown object. *Liṅga* or *vyāpya* is one that is to be pervaded.

Liṅgī — *Liṅgī* or *vyāpaka* is one that pervades.

Nirvikalpaka — The first knowledge of unspecific and non-different character based on sense-object-contact like the idea in the mind of an infant, the dumb and other person, is known as *nirvikalpaka* or indeterminate.

Pada — Words are divided into four classes according to different ways in which their meaning is determined: *Yaugika* or derivative, *rūḍha* or conventional, *yogarūḍha* or derivative conventional and *yaugikarūḍha* or which could be taken either as derivative or as conventional.

(i) Yaugika — *Yaugika* or *derivative*–When the meaning of a word is determined by those of its component parts or when the word does not signify anything more or less than the meanings of its *avayava* or parts, it is called *yaugika* or derivatives e.g. *pācaka* (cook) etc.

(ii) Rūḍha — *Rūḍha* or *conventional*- When the meaning of the word is determined by the whole word independently of the part-meanings, it is known as *rūḍha* or conventional, e.g. *gomaṇḍapa* etc.

(iii) Yogarūḍha — *Yogarūḍha* or *derivative* and *conventional*- When the meaning determined by the whole word taken together (*samudāyaśakti*) agrees with that determined by the parts (*avayavaśakti*), it is called *yogarūḍha*, e.g. *paṅkaja* etc. Here, the knowledge of an object as doer (what grows in the mud) is acquired through the meaning of the parts and 'lotus' is known through the whole word. Here, the derivative meaning and the conventional meaning coincide and refer to the same object. Thus it is partly derivative and party conventional.

(iv) Yaugika-rūḍha — *Yaugikarūḍha* or either *derivative or conventional*- When the meaning of the word can be ascertained either etymologically from the meanings of its component parts, or conventionally from usage by the whole word taken together, is called *yaugikarūḍha*; e.g. '*udbhid*'. Here, '*udbhid*' means the doer of germination, the tree *gulma* etc.; when taken in its etymological sense, while conventionally it is also used as the name of a particular sacrifice.

Pakṣa — *Pakṣa* or the subject is the propositional statement, such as *'This place is fiery'*. In other words, subject is that on which *sādhya*, the thing to be proved is propounded.

Mahābhūta — The five gross elements such as *ākaśa* etc. evolve out of five subtle elements i.e. *śabda* etc. possessing one, two, three, four, five properties respectively owing to the association with their former gross elements. In other words, from the subtle odour, earth; from the subtle taste, water;

from the subtle colour, fire; form the subtle touch, air; and from the subtle sound, ether- these gross elements are evolved. These are *viśeṣa* or specific elements apprehended by ordinary men. Among the gross elements like *ākaśa* etc., abounding in *sattva* component, some are calm, happy, pleasant and buoyant; some abounding in rajas component, are turbulent, miserable, and unstable; some abounding in *tamas* component, are deluded, despondent and sluggish

Parataḥpra-māṇa — *Parataḥ pramāṇa* is that knowledge whose validity depends on other means. Such kind of knowledge is produced through that sentence which belongs to *Śmṛti* etc. and accepts the validity of the *Veda.*

Phaladātā — The maturity of *karmāśaya* or the impression of past thoughts and actions is that which produces fruits such as rebirth, a long or short life and the experiences of pleasure and pain since time immemorial. Thus *karmāśaya* is supposed to be the fruit-giver in the *Saṁkhya* system.

Prakṛti — That which evolves is known as *prakṛti.* That which is the *prakaraṇa* or essential cause of the evolution of the universe is *prakṛti*. That which causes the manifestation of other *tattvas* i.e. twenty three elements is *prakrti.*

Prativiṣaya — *Prativiṣaya* is the sense-organ directly related to the object of experience like *ghaṭa*, the pot; *paṭa*, the cloth etc.

Pratyayasarga — *Pratyaya* means *buddhi* through which anything is known. The evolution proceeding from *pratyaya* is known as *pratyaya sarga* or the subjective evolution. The evolution caused by the disposition of the three constituents of *prakṛti* is called *sarga*. This *pratyaya sarga* is termed as *viparyaya* or ignorance, *aśakti* or disability, *tuṣṭi* or satisfaction and *siddhi* or attainment. On the basis of the mutual dominance of three constituents over each other due to their inequalities, *pratyaya sarga* becomes fifty.

Pradhāna — *Pradhāna* is that in which everything is contained properly. It is also called *pradhāna* or primordial because it represents three *guṇas* i.e. *sattva, rajas* and *tamas* in the state of equilibrium

Prȧmā — *Pramāṇa* is *cittavṛtti* or the intellectual disposition which causes the cognition of the doubtless, the irrefutable and the initially unknown object. This is known as *secondary pramā*. The *primary pramā* is the result of cognitive process, based on the relationship between *secondary pramā* or the intellectual disposition synchronized with the object and *puruṣa* or the reflected consciousness.

Pramāṇa — *Pramāṇa* is that by which *pramā* or the valid knowledge is acquired. The etymology helps us to know that *pramāṇa* is the essential means of valid knowledge. also see '*Pramā'*

Prameya — *Prameya*, the object of valid knowledge in the *Sāṁkhya* system, is *puruṣa, prakṛti/pradhāna, buddhi/mahat, ahaṅkāra, pañcatanmātrā, ekādaśa-indriya and pañca-mahābhūta*. They are classified as *vyakta* or the manifest, *avyakta* or the unmanifest and *jña*, pure consciousness.

Śabdavṛtti — *Vṛtti* or *śakti*, the significative power is defined as the relation that exists between word and its meaning. It is of three kinds–*prasiddha* or *abhidhā, lakṣaṇā* and *gauṇī.*

(i) Prasiddhavṛtti — *Prasiddha* or *Abhidhā,* the primary significative power resides in *jāti*, the universal identical with

vyakti or the particular, e.g. the primary significative power of the word *gau* or cow resides in the universal *gotva* identical with the particular meaning *gau*.

(ii) Lakṣaṇāvṛtti The relation of *śakya*, the primary meaning is known as *laksaṇā*, the secondary significative power.

(a) Jahallakṣaṇā *Gaṅgāyāṁ ghoṣaḥ (The village is on the gaṅgās).* Here the secondary significative power that causes the knowledge of the secondary meaning, *the bank* related to the primary meaning *the flow of water* in the word *Gaṅgā* is *jahallakṣaṇā*.

(b) Ajahallakṣaṇā The secondary significative power that causes the knowledge of primary as well as secondary meaning is known as *ajahallakṣaṇā*, e.g. - *Chatriṇo yānti (People with umbrellas are going)* –indicates, through *ajahallakṣnā*, a group of traders, headed by the leader i.e. the primary meaning represents procession of traders carrying umbrellas. However, the secondary meaning signifies a procession of traders, headed by the (parasoled) leader.

(c) Jahadajaha-llakṣaṇā The secondary significative power is that which causes the knowledge of individual only by giving up *avacchedaka* or the delimiter of *śakyaā* or the acquired property. E.g. - *So'yam puruṣaḥ, This is that person-* Here, the secondary significative power that causes the knowledge of *puruṣa*, a person only by rejecting past time etc. (the delimiters of *śakyatā or* the acquired property residing in *puruṣa*) is *jahadajahallakṣaṇā*.

(iii) Gauṇī *Gauṇī*, the qualitative significative is of two kinds.

(a) *Siṁho māṇavakaḥ, The student is lion-* here, the word 'this' has not been used as *viśeṣya*, a noun particularized by an adjective, instead the word *māṇavaka, the student* has been used as *viśeṣya*. The inflection of the word *'siṁha'*, the *viśeṣaṇa* or the adjective is similar to the inflexion of *māṇavaka*, the *viśeṣya*. The secondary significative power that causes the knowledge of the similarity of *siṁha* with *māṇavaka* is known as *gauṇī*.

(b) *Ayaṁ siṁhaḥ- This is lion-* here, the word '*idaṁ*' is similar to the inflexion of '*siṁha*'. The knowledge of the similarity of *simha* to *idam* is acquired through *gauṇī*.

Śābdabodha-kāraṇa The knowledge of *ākāṅkṣā* or syntactic expectancy, *yogyatā* or logical compatibility, *āsatti* or phonetic contiguity and *tātparya* or the intention of the speaker is the cause of sentential knowledge.

(i) Āsatti *Āsatti* is the uninterrupted presence of the *pratiyogin* or counter-relative and *anuyogin* or the base-relatum of the relationship between words. The knowledge of the above is the cause of sentential knowledge; e.g. '*Gāmānaya- Bring the cow*' is not to be a verbal testimony due to the absence of *āsatti*, if the words '*ānaya* -bring, *gām - the cow*' are uttered separately in different *prahara* or a three-hour-period.

(ii) Ākāṅkṣā *Ākāṅksā* consists in the ability of a word to establish relationship with such a word, without which the knowledge of relationship is not possible e.g. *kāraka* cannot produce the knowledge of relationship without presenting itself with *kriyā*, hence the ability of *kāraka* to establish the relationship by presenting itself with

kriyā is *ākāṅksā*. Sentences like, *Gau*-the cow, *Aśva*- the horse, *Purusa*- the person, *Hasti*- the elephant are not supposed to be a verbal testimony, because they can not produce the sentential knowledge due to the absence of the relationship of *kārakas* such as *Gau, Aśva* etc. with their respective *kriyās*.

(iii) Yogyatā The relationship of a word-meaning with another word-meaning in a sentence is *yogyatā;* e.g. '*Vahninā siñcati-Sprinkle with fire*'- this sentence is not supposed to be a verbal testimony due to the absence of the knowledge of relationship between two word-meanings (meaning of *vahninā*, with fire and *siñcati*, sprinkle).

(iv) Tātparya The desire, with which a speaker utters a sentence to convey the knowledge of a certain meaning, is known as *tātparya*. Without the knowledge of *tātparya*, the knowledge of '*Bring the horse*' or '*Bring the salt*' of a sentence '*Saindhavam ānaya*' is not possible.

Ṣaṣṭhipadārthī There are sixty elements in the *Sāṁkhya* system. These are:-

1. The existence of *pradhāna*.
2. The singleness of *pradhāna*.
3. The objectiveness of *pradhāna* to *puruṣa*.
4. Distinctiveness of *pradhāna* from *puruṣa*.
5. The subordination of *pradhāna* to *puruṣa*.
6. Plurality of *puruṣa*.
7. Disjunction of *puruṣa* from *pradhāna* at the time of *kaivalya*.
8. Conjunction of *pradhāna* and *puruṣa* in the beginning.
9. Subtle and gross elements.

10. Non-agentship of *puruṣa*.

The above mentioned are the ten fundamental principles. Added to the above are:-

1. Five kinds of *viparyaya*.
2. Nine kinds of *tuṣṭi*.
3. Twenty eight kinds of *aśakti*.
4. Eight forms of *siddhi*.

On the basis of above, *Sāṅkhyakārikā* is known as *Ṣaṣṭhipadārthī*

Ṣaṣṭhitantra *Ṣaṣṭhitantra* is one of the oldest and authentic, though unavailable texts of *Sāṁkhya* system.

Ṣāṭkauśika The gross bodies born of father and mother consist of six sheaths. Among these six hair, blood and flesh are from the mother and arteries, bones and marrow are from the father.

Sambandha There are two types of relation in *Sāṁkhya*- (i) relation based on contact and (ii) relation based on identity.

(i) Saṃyogasambandha The relation between two entities, which are not established as cause and effect, is known as the relation based on contact; e.g. '*Daṇḍadhārī puruṣa*' (a person with stick). Here, there is a relation between the person and the stick. However, the stick is not the cause of the person and simultaneously the person is also not the effect of the stick. Hence, the relation between the above two is accepted as relation based on contact.

(ii) Tādātmya-sambandha The relation between two entities, which are set up as cause and effect, is based on identity, e.g. the relation between manifest such as *vyakta*

mahat etc. and *avyakta prakṛti* is based on identity, because *avyakta prakṛti* is the cause of *vyakta mahat* etc. and simultaneously *vyakta mahat* etc. are also the effect of the former. Hence, the relation between the two is accepted as the relation identity.

Sarga The evolution caused by the disposition of the three *guṇas* or constituents of *prakṛti* is known as *sarga*.

Sākṣī *Sākṣī*, the unconcerned witness is the consciousness in the closest proximity of the intellectual disposition or *cittavṛtti*. A sentient being alone can be witness and not an insentient being. One becomes a *sākṣī* or the witness only when objects are shown to him; *puruṣa* is *sākṣī* because to whom objects are exhibited. In daily life we find that the two parties of a dispute show the object of the dispute to the witness, in a similar way, *prakṛti* also exhibits its manifestations to *puruṣa*, who thus becomes *sākṣī* or the witness.

Siddhi *Ūha* or the reasoning, *śabda* or the oral instruction from a teacher, *adhyayana* or study, *triduḥkhavighāta* or the three-fold suppression of pain, *suhṛtprāpti* or acquisition of like-minded friends, and *dāna* or purity are the eight forms of *siddhi*. *Viparyaya, aśakti* and *tuṣṭi* are the restrainers of *siddhi*. The most important *siddhi* among those enumerated above is *triduḥkhavighāta* or the three-fold suppression of pain. The other five *siddhis* are only the means to *triduḥkhavighāta* and as such are regarded as secondary.

(i) Ūhasiddhi *Ūha* is reasoning or argumentation. It consists in the investigation of the meaning of the scriptural texts by means of reasoning not inconsistent with the same i.e. it must not contradict the teachings of the text. Within *Ūha*, we find *parīkṣaṇa* or the investigation, which consists in establishing the viewpoint of the proponent by answering all the doubts and objections of the opponent. This process is also called *manana* or discernment by *āgamins* or the writers of the scriptures.

(ii) Śabdasiddhi *Śabda* is the effect of *adhyayana*. *Śabda* implies the comprehension of the meaning born of study of the word, since the cause is treated as the effect (cause is the word and the effect is the comprehension of the meaning).

(iii) Adhyaya-nasiddhi *Adhayayana*, the first kind of *siddhi*, consists of learning while living with his teacher, according to the scriptural injunctions, of the science of *purusa* or consciousness and comprehending its true immutable nature.

(iv) Suhṛtprāpti Even though one has arrived at the truth by the right processes of reasoning, yet one has no confidence in his conclusion, until one has discussed it with a teacher, disciples and fellow-students and received their endorsement. Hence, the acquisition of such friends as teacher, disciple and fellow-students is known as *suhṛtprāpti*.

(v) Dāna The term *dāna* means purity arising from discriminative wisdom. This word is derived from the root *'daip'* meaning *'to purify'*.

(vi-viii) Triduḥkha-vighāta A human-being, tormented by the three kinds of pain i.e. *ādhyātmika* or intra-organic, *ādhibhautika* or caused by external influences, and *ādhidaivika* or caused by supernatural

agencies; desires to terminate them by acquiring the discriminative wisdom with the attainment of *ūhasiddhi, adhyayanasiddhi* and *śabdasiddhi* and finally gets *kaivalya* or absolute freedom. Thus he uses the above three *siddhis* for the suppression of the above three kinds of pain. These three kinds of *siddhi* is termed as *triduḥkhvighāta* or the three-fold suppression of pain.

Sūkṣmaśarīra The subtle body is the aggregate consisting of eighteen elements i.e. five motor-organs, five sense-organs, five subtle elements, mind, intellect and I-principle.

Svarga *Svarga* is the maximum worldly pleasure. It is that happiness which is endless and continuous, unmixed with unhappiness, and is attained by intense longing for it. It is a special kind of happiness that is diametrically opposed to unhappiness or pain and thus capable of completely destroying pain by its own inherent power.

Svataḥpramāṇa *Svataḥ pramāṇa* is that which has potential to reveal its meaning by own and does not require help from other means. Such knowledge is produced through *Vedic* sentence.

Tanmātrā The set of five *tanmātrās* or the subtle elements such as *śabda* etc. is called *aviśeṣa* or non-specific because it evolves out of *tāmasa* form of *ahaṅkāra*. The five *tanmātrās* are–*śabda* or the subtle sound, *sparśa* or the subtle touch, *rūpa* or the subtle colour, *rasa* or the subtle taste, and *gandha* or the subtle odour. These are the subtle objects apprehended by the highly elevated *yogin* only, and have the characteristic of pleasure being devoid of pain and delusion.

Tuṣṭi *Tuṣṭi* is the third *pratyaya-sarga*. The nine forms of *tuṣṭi* are considered as (i) four *ādhyātmika* or internal named *prakṛti* or nature, *upādāna* or renunciation, *kāla* or time and *bhāgya* or destiny and (ii) five *bāhya* or external forms due to the abstinence from enjoyment of objects.

(i) Ādhyātmika-tuṣṭi When a seeker of truth, desirous to distinguish *śarīra* or the body from *sarīrī* or *puruṣa* i.e. the possessor of body, is satisfied by the knowledge of the non-sentient body etc. as the knowledge of sentient etc., this kind of satisfaction is known as *ādhyātmikī tuṣṭi*

(a) Prakṛtituṣṭi *Prakṛti tuṣṭi* is the state of complacency experienced by the seeker of truth on being told that, *'Discriminative wisdom is only a modification of prakṛti and such a knowledge is brought about by the prakṛti itself; hence there is no need to have practice of meditation etc. So, my child! Remain as you are'.*

(b) Upādānatuṣṭi This *tuṣṭi* arises from the following instruction, *'Discriminative wisdom can not be attained even through the above process of prakṛti. If it were so, then every body would attain wisdom at all time because prakṛti functions equally for all individuals. Such wisdom can only be attained through saṁnyāsa or renunciation, and so, o long-lived one! you must recourse to renunciation and give up the practice of meditation.'* The satisfaction arising from this instruction is named *upādāna*.

(c) Kālatuṣṭi The third type of *tuṣṭi* arises from the instruction, *'Saṁnyāsa or the renunciation also cannot bring about at once; saṁnyāsa also will bring you success only when the time is ripe for it, there is*

no need for undergoing the troubles of saṁnyāsa'. This type of *tuṣṭi* is known as *kāla tuṣṭi*

(d) Bhāgyatuṣṭi The fourth type of *tuṣṭi* is the feeling arising from the following instruction, *'Discriminative freedom proceeds neither from prakṛti; nor from any other means such as upādāna or saṁnyāsa, nor does it depend solely upon kāla, but it comes only by bhāgya or destiny'*. This form of *tuṣṭi* is known as *bhāgya*.

(ii) Bāhyatuṣṭi The *bāhya tuṣṭi* is of five kinds and these arise from the detachment from the five sense-objects i.e. *śabda, sparśa, rūpa, rasa* and *gandha*. A man turns away from the enjoyments of the above sense-objects, realizing that there is vice attached to these, namely *arjana* or acquisition, *rakṣaṇa* or protection, *kṣaya* or destruction, *saṅga* or attachment and *hiṁsā* or violence. For increasing one's property, one has to toil hard in pasturing the cattle, carrying on trade, accepting gifts and engaging in service; these are the troubles in *arjana* or acquisition. There is trouble in *rakṣaṇa* or protecting that which has been acquired. There is trouble in enjoying the wealth, because the subsequent result of enjoyment is the destruction of the wealth. Again, the organs never have full satisfaction after getting attached with the objects of enjoyment and thus there is trouble in attachment. In the same manner there cannot be any enjoyment without indulging in violence to the living beings. Thus, these five external *tuṣṭis* or satisfactions arise on account of the realization of the troubles of acquisition etc. and cessation from sense-objects.

Upastambha *Upastambha* means effort and *calatā* is action.

This *karma* or action is of two kinds–*Pariṇāmalakṣana* and *praspandalakṣaṇa*.

(i) Pariṅāma-lakṣaṇa The action that, through associate causes, deserts its earlier property and accepts a new property is known as *pariṇāmalakṣaṇa*.

(ii) Praspanda-lakṣaṇa The actions of speaking and others related to the dispositions of motor-organs and inhaling etc. are known as *praspandalakṣaṇa*. It also includes upward, downward and other movements of external substances.

Upādhi *Upādhi*, the extraneous property is *sādhyavyāpaka* (that which pervades *sādhya*, the things to be pervaded) and *sādhanāyāpaka*, non-pervasive of the reason. That which in variably co-exists with *sādhya* is *sādhyavyāpaka*; that which does not co-exist in some places with *sādhana* is *sādhanāvyāpaka*. This *upādhi* is of two kinds: *śaṅkita*, suspected and *samāropita*, assumed.

(i) Śaṅkita upādhi *'Saḥ śyāmaḥ Maitrītanayatvāt'* (The unborn one is dark complexioned, because he is the son of the woman named *Maitrī*). Here *'śākapākaja*-born when his mother had eaten only vegetable' is an *upādhi*, because wherever there is *śyāmatva* that is due to *śākapākajatva*. In this context *'śākapākajatva'* pervades *sādhya 'śyāmatva*; because 'wherever there is *śyāmatva*, there is always *śākapākajatva*; here *śākapākajatva* co-exists with *śyamatva* i.e. *sādhya* invariably. But wherever there is *Maitrītanayatva*, there is not always *śākapākajatva*; here *śākapākajatva* does not co-exist with *Maitrītanayatva* i.e. *sādhana*

invariably. Thus *'śākapākajatva'* pervades *sādhya 'syāmatva'* and is non- pervasive of the *sādhana 'Maitrītanayatva,'* hence is an *upādhi,* the extraneous property. The above *śākapākajatva'* is the example of *śaṅkitopādhi,* because wherever there is doubt in the reason as being *sādhyavyāpaka* or *śādhanāvyāpak* or both, there is *śaṅkitopādhi.* Here, the eating of vegetables is not known to produce dark-complexioned children anywhere except in *Maitri's* son.

(ii) Samāropita upādhi

'The mountain is smoky, because it has fire,' here *ārdrendhana-saṁyoga-* contact of wet fuel with fire' is an *upādhi,* because wherever there is smoke, there is contact of wet fuel with fire'. In this context 'the contact of wet fuel with fire' pervades the *sādhya* 'smoke' and hence is *sādhyavyāpaka*; because wherever there is smoke, there is always contact of wet fuel with fire'–here *'ārdrendhana-saṁyoga'* co-exists with smoke invariably. But 'wherever there is fire, there is not always contact of wet fuel with fire' -here *'ārdrendhana-saṁyoga'* does not co-exist with fire invariably. In this context 'the contact of wet fuel with fire' is *sādhanāvyāpaka,* non pervasive of the *sādhana* i.e.fire. Thus it is proved that *ārdrendhana-saṁyoga* pervades smoke and is non-pervasive of the *sādhana* fire, hence it is an *upādhi.* This *'ārdrendhana-saṁyoga'* is the example of *samāropita-upādhi,* since it can be ascertained through perception.

Viparyaya

Viparyaya is the ignorance or nescience. The five forms of *viparyaya* are: *avidyā* or nescience, *asmitā* or egotism, *rāga* or attachment, *dveṣa* or aversion and *abhiniveśa* or fear; they are

respectively known as *tamas* or obscurity, *moha* or delusion, *mahāmoha* or extreme delusion, *tāmisra* or gloom and *andhatāmisra* or blinding gloom.

(i) Tamas

Tamas consists in imposing the notion of *ātman* or *puruṣa* (consciousness) on *anātman* (non-consciousness) i.e. *avyakta, mahat, ahaṅkāra,* and five *tanmātrās.* Since the object of *tamas* is eight-fold, *tamas* is also eight-fold.

(ii) Moha

Devas or the deities having acquired the eight *aiśvaryas* such as *aṇimā* etc. consider themselves as immortal and look upon the above-mentioned powers to be everlasting. This is *moha* caused by *asmitā.* Since *aiśvarya,* the object of *moha* is eight-fold, *moha* is also eight-fold.

(iii) Mahāmoha

Mahāmoha is ten-fold. Attachment to the five sense-objects such as *śabda* or sound etc. (*sparśa*-touch, *rūpa*-colour, *rasa*-taste and *gandha*-odour), which are ten-fold being earthly and celestial, is *mahāmoha.* Since *mahāmoha* has ten objects, it is said to be ten-fold.

(iv) Tāmisra

Śabda etc. by nature, are the objects of attachment; however, the eight *aiśvaryas* are not the objects of attachment by themselves but are the means of acquiring the sense-objects of attachment and longing. *Śabda* and the other sense-objects are mutually dominating over each other and the eight *aiśvaryas* such as *aṇimā* etc. which are the means to the attainment of the sense-objects, become obstructed. So the eight *aiśvaryas* together with the ten sense-objects such as *śabda* etc. become eighteen, and these eighteen being the objects of *tāmisra,* make it eighteen-fold

(v) Andhatāmisra

Andhatāmisra is *abhiniveśa* or the notion of

fear. The *devas* having acquired the eight *aiśvaryas* like *aṇimā* and the other forms of lordliness are engaged in the enjoyment of the ten sense-objects such as *śabda* etc. They live in eternal fear of the *rākṣasas* or the evil spirit thinking that the *rākṣasas* would snatch away from them the *aiśvaryas* which are the means for enjoying the ten sense-objects. This fear is known as *andhatāmisra*. It has for its objects the above-mentioned eighteen divisions, hence it is said to be eighteen-fold.

Virāga — *Virāga* is the absence of passion for sensuous enjoyment. *Virāga* or *vairāgya* is four-fold known as (I) *yatamānasañjñā* (II) *vyatirekasañjñā* (III) *ekendriyasañjñā* and (IV) *vaśikārasañjñā*.

(i) Yatamāna — *Yatamānasañjñā* or the stage of endeavour: Passion and other emotions are impurities which reside in *citta* or the intellect and instigate the sense-organs to go towards their respective objects, for example, the object of eye is colour, of the skin is touch etc. In order to check the flow of the sense-organs towards their respective objects, it is necessary to purify the impurities. The effort made in this direction, constitutes the first form of *vairāgya* i.e. *yatamāna sañjñā*.

(ii) Vyatireka — *Vyatirekasañjñā* or discriminative stage: When the effort of purification begins, it is found that some impurities have become purified while some others are in the process of purification. Those which are in the process of purification have to be discriminated from those which are already purified. This discrimination constitutes the second form of *vairāgya* i.e. *vyatirekasañjā*.

(iii) Ekendriya — *Ekendriyasañjñā* or one organ stage: when sense-

organs become incapable of actions, the purified emotions continue to dwell in the mind in the form of mere longing. This stage constitutes the third form of *vairāgya* i.e *ekendriyasañjñā*.

(iv) Vaśīkāra — *Vaśīkārasañjñā* or the control stage: The cessation of even this longing, which is subsequent to the first three stages, towards all sensuous and super-sensuous objects of enjoyments even when they are near at hand, constitutes the fourth form of *vairāgya* i.e. *vaśīkārasañjñā*.

Viṣaya — *Pṛthivī* (earth), *jala* (water), *tejas* (fire), *vāyu* (air), *ākāśa* (ether), *gandha* (odour), *rasa* (taste), *rūpa* (colour), *sparśa* (touch), *śabda* (sound), *upastha* (organ of excretion), *pāyu* (organ of pleasure and generation), *Pāda* (organ of walking), *Pāni* (organ of handling), *vāk* (organ of speaking), *nāsikā* (organ of the knowledge of odour), *jihvā* (organ of the knowledge of taste), *cakṣus* (organ of the knowledge of colour), *tvak* (organ of the knowledge of touch), *karṇa* (organ of the knowledge of sound), *manas* (organ of the knowledge of internal as well as external objects, *ahaṅkāra* (I-principle), *buddhi* (intellect), *prakṛti* (primitive cause) and *puruṣa* (pure consciousness)–These 25 principles and *sukha* (pleasure), *duḥkha* (pain), *īcchā* (desire), *dveṣa* (aversion), *saṅkalpa* (resolve) etc. are *viṣayas*, the objects of knowledge.

(i) Divya — Sound, touch, colour, taste and odour are ten-fold being earthly and celestial. Their celestial aspects are *tanmātrās* or subtle elements. Since these are the objects of experience only for exalted *yogins*, hence known as *divya*.

(ii) Adivya — The earthly aspects are the five gross elements

or *mahābhūta,* for these are the objects of experience for common people, hence known as *adivya*

Vyakta — *Buddhi, ahaṅkāra, pañcatanmātrā* (*śabda, sparśa, rūpa, rasa* and *gandha*), *ekādaśendriya* or the eleven organs (*manas, śrotra, tvak, cakṣus, jihvā, ghrāṇa, vāk, pāṇi, pāda, pāyu* and *upastha*); *pañcamabhābhūta* or the five gross elements (*pṛthivī, jala, tejas, vāyu* and *ākaśa*) are known as *vyakta.*

Vyāpaka — That with which *vyāpya* is so concomitant is *vyāpaka.*

Vyāpya — *Vyāpya* is that whose natural concomitance has been duly recognized by removing suspected and assumed *upādhi* or extraneous property.

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